

THE
LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Āgamic Review.

**A Monthly Journal Devoted to the Study of the ĀGAMĀNTA
or the ŚAIVA-SIDDHĀNTA Philosophy and Mysticism,
Prognostic Astronomy, Indo-Dravidian
Culture, &c., &c.**

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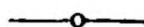
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OF

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THE SAIVA RELIGION

AND

SAIVA ADVAITA SIDDHANTA PHILOSOPHY*

Professor Max Muller in his last great work on the "Six Systems of Hindu Philosophy" has remarked as follows:—

"The longer I have studied the various systems the more have I become impressed with the view taken by Vignana Bikshu and others that there is behind the variety of the Six Systems, a common fund of what may be called National or Popular Philosophy, a large Manasa lake of philosophical thought and language, far away in the distant north and in the distant past from which each thinker was allowed to draw for his own purposes."

And it would have certainly surprised him if one had told him that one need not go neither to the distant north nor to the distant past to discover what this National or Popular Philosophy was, from which each thinker drew his own inspiration, and a study of the two popular Hindu Religions of Modern India, we mean Saivism and Vaishnavism, will convince any one that they inherit to-day all the thought and traditions of by-gone ages, as the Modern Hindus themselves represent lineally their old ancestors who were settled in the Bharata Kanda since the days of the Rig Veda; and their religion of to-day is as much a living faith, suited to all sorts and conditions of men, whether peasant or pandit, sinner or saved.

* A paper read before the Convention of Religions, at Calcutta, by Mr. J. M. Nallaswami Pillai, B.A., B.L.

Saivism comprising in its fold, Saktaism and Gnanapatyam and worshippers of God Subrahmanya &c counts among its followers the majority of Hindus and it accordingly claims to represent the old traditional and parent religion of the days of the Vedas and Upanishads, Agamas or Tantras and Itihasas and Puranas and bases its authority on these ancient Revealed books and histories. It claims God Siva to be the author of the Vedas and Agamas. Says Sri Nilakanta Sivacharya in his Sutra Bashya.

"We see no difference between the Veda and the Sivagama. Even the Vedas may properly be called Sivagama, Siva being the author thereof. Accordingly Sivagama is two-fold, one being intended for the three higher castes, the other being intended for all. The Vedas are intended for people of the three castes and the other for all. Siva alone is the author of the Veda is declared in the following passages of Sruti and Smriti.

"He is the Lord of all Vidyas,"

"(The Veda) is the breath of the Mighty Being...

"Of these eighteen Vidyas of various paths, the original author is the wise Sulapani Himself. So says the Sruti."

It will be therefore important to trace Modern Saivism from the traditions and thought and language of the past.

The Supreme polity of the Veda is Sacrifice. Various Gods, Indra, Vayu, Varuna, Agni, Hiranyagarbha, Soma, Sun, Moon, Vishnu and Rudra, are worshipped. Each is addressed as a most powerful deity and his aid is invoked for all kinds of earthly blessing and freedom from evil. They are all supposed to represent various powers of nature and to idealize man's aspiration after the Supreme. Then we meet the text. "Ekam sat Vipra Bahudha Vadanti"; and who is this-one?

Was any one God recognised above all others as the Chief, as the God of Sacrifices, as the Pathi. And we have the following texts from the Rig Veda.

“Tasmath Rudra Pasunamadhipateh (Rig Veda)

“Ghathapathim Medahpathim Jalasha bhesajam Tat Somyoh Sumnamimahe.”

We seek from Rudra, the Lord of Songs, the Lord of Sacrifices, who possesses healing remedies, his auspicious favour (Rig Veda I. 43. 4.)

As the Pathi of all sacrifices, He is the fulfiller of sacrifices, “Yajna Sadham” (I. 114-4) and ‘Rudram yagnanam sadhad ishtim apasam’ (111. 2-5). As the God of gods, He is said to “derive His renown from Himself” ‘Rudraya Svayasase’ His glory is said to be inherent, independent or self-dependant God, ‘Svadhavane’ (Rig. VII. 46-1) He is also called *Svapiva'a*, which is variously explained as meaning ‘readily understanding’ ‘accessible.’ ‘gracious,’ ‘he by whom life is conquered,’ ‘he whose command cannot be transgressed,’ ‘thou by whom prayers (words) are readily received.’ He is called the ‘father of the worlds,’ ‘*Bhuvanasya Pitaram*,’ VI. 49-10, and the Rik story of His becoming the Father of the fatherless Maruts can be recalled in many a Puranic story, and local legend, and common folklore.

He is *anter ichchanti*—beyond all thought (VIII. 61-3). His form as described in the Rig Veda is almost the same as the Image of later days. He is called the Kapardin, with ‘spirally braided hair.’ He is of ‘Hiranya’ ‘golden formed’ and ‘brilliant like the sun,’ and ‘shining like gold,’ ‘Yahsukra iva Suryo hiranyam iva ro' chati” (I. 43-5.) And in Rig Veda, X. 136-1 to 7, He is the ‘long haired being who sustains the fire, water and the two worlds; who is to the view the entire sky; and who is called this ‘Light’ He is *Wind clad* (naked) and drinks *Visha* (water or poison) and a Muni is identified with Rudra in this aspect.

Rudra is derived by Sayana from the roots, Rutdravayita, meaning 'he who drives away sorrow.' And consistent with this derivation, Rudra, is called in the Rig Veda itself, as the 'bountiful' and the 'Healer' possessed of various remedies (the later Vaidyanath) 'benign' and 'gracious.' And the term *Siva* clearly appears in the following text of the Rig Veda (X. 92-9) "Stoman *va* adya Rudraya s'ikvase kshyad-viraya namasa didishtana yebhih Sivah svavan evayavabhir divah sishakti svayasah nikamabhi."

(With reverence present your Hymn to-day to the mighty Rudra, the ruler of heroes, (and to the Maruts) those rapid and ardent-deities with whom the gracious (Sivah) and opulent (Rudra) who derives his renown from himself, protects us from the sky.")

If the Gods, Indra, etc., personified individually the different powers of nature, in the supreme Personality of Rudra will be found combined all these different powers. He is a thunderer and storm God, the father of the Maruts. He is Agni. He is Vayu. He is Varuna. He is Soma. He is the Sun and Moon. We have the high authority of Sayana that Soma means Sa-uma. He deduces the story of Tiripura-dahana and Vishabana from two texts in the Rig Veda. We have in the Rig Veda also the Germ of the later Hindu Cosmology, in the famous Nasadasaya suktam ; and this is also the central text of Siva Sakti worship.

" In the beginning there was neither sat nor asat ;
 Then there was neither sky nor atmosphere above.
 What then enshrouded all this teeming universe ?
 In the receptacle of what was it contained ?
 Was it enveloped in the gulf profound of water ?
 Then was there neither death nor immortality ;
 Then there was neither day, nor night, nor light,
 Nor darkness, only the Existent One breathed without
 breath self-contained.

Nought else but he there was, nought else above, beyond.
Then first came darkness hid in darkness, gloom in
gloom ;

Next all was water, all a chaos indiscrete.

In which the one lay void, shrouded in nothingness.

Then turning inwards, he by self-developed force

Of inner fervour and intense abstraction, grew.

First in his mind was formed Desire, the primal germ.

Productive, which the Wise, profoundly searching, say

Is the first subtle bond, connecting Sat with Asat."

In the Rig Veda also we find the famous text which is repeated in the Atharva Veda and subsequently in the Sveta-svatara Upanishad and also in the Katha and Mundaka Upanishads, and which forms the chief stronghold of Indian Theism against Idealism. "Two birds inseparable friends cling to the same tree. One of them eats the sweet fruits, the other 'Anyā' looks on without eating".

The words Brahman, Atman, do not occur in the Rig Veda.

In the Yajur Veda the position of Rudra becomes more established as Pasupathi and Lord of
Yajur Veda. sacrifices and as The one without a second.

"Pasoonam sarma asi sarma yajamanasya sarma me yacha *Eka Eva Rudro Na Dwithyaya Thasthe Akhus the Rudra Pasnuh Tham Jushasva.* Esha the Rudra Bhagaha *Saha Swasra Ambikaya* tham Jushasva Bheshajam Gave Asvaya Purushaya Bheshajam." This text is repeated in the Sveta-svatara Upanishad and is the original of the famous text in the Chandogya Upanishad 'Ekamevaditiam Brahma'. Nadvitiyam is more ancient form than Advitiyam or Advaitam. And we know this is the central text of the Advaita philosophy. In this veda, His supreme Majesty is fully developed, and He is expressly called Siva by name 'Siva nama'si (Yaj.

S. 3-53) and the famous mantra, the *Panchakshara*, is said to be placed in the very heart of the three Vedas (the name occurs in Tait. S. IV. 5, 1-41 "*namah sambhave cha mayobave cha namah Sankaraya cha mayaskaraya cha* **NAMAH SIVAYA** *cha Sivalaraya cha*") And the famous Satarudriyam which is praised in the Upanishads and in the Mahabharat forms also the central portion of this central Veda. And this is a description of God as the all, the all in all, and transcending all,

Visvadevo, 'Viswaswarupo, Visvadiko'; and anybody can see that the famous passage in the Gita in chapters 10 and 11 merely parodies this other passage and these two chapters are respectively called *Vibhuti Vistara Yoga* and *Visvarupa Sandarshana Yoga* which is exactly the character of the Satarudriya. The Yogi who has reached the highest state "Sees all in God and God in all." In the Satarudriya and in the whole Veda, Rudra is called Siva, Sankara, Sambhu, Isana, Isa, Bhagavan, Bhava, Sarva, Ugra, Soma, Pasupati, Nilagriva, Girisa, Mahadeva and Maheswara.

The word 'Pura' in the Upanishad technically mean 'the body.' Tiripura means the triple bond (of the soul and Tiripura samhara means the distruction of our human bondage by the grace of God.

"The fools say the ancient of days with the braided hair and the Ganga destroyed the three cities. The three Pura are the result of the three mala—who knows what happened after (pasatchaya)"—Tirumantra.

The story of Tiripurasamhara is much more fully set forth in the Yajur Veda (6th Kanda 2nd Prasna 3rd Anvaka and 12th Mantra)

Mahapuram Jayantiti ta ishum Samas Kurva tognium anikan Soman Salyam Vishum Tejanam te bruvan ka inam asishatita Rudra iti aleruvan rudro vai Krura; Somya twiti, sobravit Varam Vrina abham eva Pasu:nain Adhipaterasaniti

*tasmañ rudra Pasunam adhipatistan rudrova Sirjat Satisra :
Puro bhiteva ebhyo lokebhyo Suran pranudata.*

“ There were the three cities of iron, silver, and gold (belonging) to Asuras. The gods not being able to win them (by fight) wished to win them by siege. (The great) say that He (the Brahmin &c.), who knows (what ought to be known) and he (the non-Brahmin &c.), who does not know—they are able to win by siege the great city which cannot be overtaken by fight : (then) the gods made an arrow composed of Agni as (the bottom hilt) Soma as (the middle) iron and Vishnu as (the top) and declared (consulted who will discharge it, and determined Rudra, (was) able : He (the Rudra) said the boon was made over, I am the Lord of Pasus (both the two-footed and fourfooted) ; So Rudra the Lord of Pasus discharged it, broke up these 3 cities, and blown up them all from these worlds.”

The importance of this lies in the fact that in the chief festival in each temple, called the Brahmotsava, the important event is the car-feast in which the charioteer is the four-headed Brahma, recalling and representing this old old story referred to in the Rig Veda and Yajur Veda.

The Yajur Veda is the Central Veda and is a most important one and as such more than ninety per cent. of the Brahmins of to-day are Yajur Vedies. The occurrence of the words Pathi, Pasu and Pasam should be noted as their significance will be referred to later on.

As we noted above the polity of the vedas was a performance of sacrifices. This was continued in the Upanishad period and the Brahmanas elaborated the Rituals. But at the same time the worship of the many Gods was being given up in favour of the one God and the efficacy of sacrifices in general was being doubted and a more spiritual

The Upanishads and
Agamas.

form of worship was being substituted in its place and the first departure is noted in the story given in the Kena Upanishad.

Brahman obtained the victory for the Devas. The Devas became elated by the victory of Brahman and they thought, this victory is ours only. Brahman perceived this and appeared to them. But they did not know it, and said : " What yaksha is this ? They said to Agni (fire : ' O Gatavedas, find out what sprite this is.' ' Yes,' he said. He ran toward it, and Brahman said to him ' Who are you ?' He replied : ' I am Agni, I am Gatavedas.' Brahman said : ' What power is in you ?' Agni replied ' I could burn all whatever there is on earth.' Brahman put a straw before him, saying : ' Burn this.' He went towards it with all his might, but he could not burn it. Then he returned thence and said : ' I could not find out what sprite this is.' Then they said to Vayu air : ' O Vayu, find out what sprite this is.' ' Yes,' he said. He ran toward it, and Brahman said to him : ' who are you?' He replied ' am Vayu, I am Matarisvan.' Brahman said : ' What power is in you ?' Vayu replied : ' I could take up all whatever there is on earth.' Brahman put a straw before him, saying ' Take it up.' He went towards it with all his might, but he could not take it up. Then he returned thence and said : ' I could not find out what sprite this is.' Then they said to Indra : ' O Baghavan, find out what sprite this is.' He went towards it, but it disappeared from before him. Then in the same Akas ether he came towards a woman, highly adorned : it was Uma, the daughter of Himavat.' He said to her ' Who is that sprite ?' She replied : It is through the victory of Brahman that you have thus become great.' After that he knew that it was Brahman.

This is a further step than the position in the Rig Veda where the ~~Ekan~~ Sat or Rudra Pasupati, is identified in a

manner with all the Gods. Here, he is not Indra or Varuna, Vayu or Agni. He cannot be comprehended of the Gods though he is before them and it was left to *Uma Himavatim* to point out to the supreme Brahman, as her consort. This story is frequently repeated in the Puranas and the person of Rudra-Siva is introduced as Uma's Lord.

This is called the Brahmi Upanishad and it introduces the grand thought "he by whom Brahman is not thought, by him it is thought ; he by whom it is thought, knows it not."

This departure from the old polity of the vedas to the worship of the One supreme Brahma, Uma's Lord, will be found illustrated further in the Puranas by the stories of the Dakshak's sacrifice and the Tarukavana rishies. Daksha, son of Brahma (Sabda Brahma or Vedas) simply means sacrifice and Dakshayani meant the spirit of sacrifice, and so long as this spirit of sacrifice was devoted to the one supreme Brahman, Siva, it was beneficial. But once this sacrifice was divorced from the worship of the one supreme Brahman, represented in the person of Siva, the consort of Dakshayani, as Daksha tried to do, then this sacrifice was of no avail. When the spirit of sacrifice was divorced from the word, then Dakshayani died and was reborn as Uma Himavatim, the bearer of Brahma Gnana, and was reunited to Siva. This reunion or a rebirth of the old gnana is what is celebrated in every Temple in the important feast of Tirukalyana and is figured in the oldest sculptures in the Elephanta and Ellora cave Temples. In the Tarakavana story the Vedic sacrifice was also divorced from the worship of the one supreme Brahman. The Vedas represented the Sabda Brahman and the Rishies thought that no God was required, and the worship of the Sabda Brahman was alone sufficient for securing salvation. The bleating of the Sabda Brahman represented by the deer *மான்மறை* was found in no way to reach God.

The Svetasvatara Upanishad the greatest authority of the Saiva School, repeats the text of the Yajur Veda "Eka Eva Rudro Nadwitiyaya Tastah" and the philosophy of Advaita Siddhanta is fully expounded in this Upanishad. This advaita is neither the Sankhya nor the Yoga, neither Dwaita nor Advaita as ordinarily understood. Hence Oriental Scholars like Monier Williams, Professor Macdonnell and Garbe regard this Upanishad as the oldest representative of the ancient *eclectic** school of Hindu philosophy. With this book they couple the Bhagavat Gita

The highest conception of the one God. 'Eko Deva,' is given here which, as MaxMüller says, corresponds to the conception of God in the Christian theology. "He is the one God hidden in all beings all pervading the Antar Atma of all things, watching over all works, dwelling in all beings, the witness, the perceiver, the only one Nirguna." "He is the eternal and infinite unborn being partless, actionless, tranquil, without taint. without fault, the highest Bridge to immortality."

"He is the causeless first cause. the all-knower, the all-pervader; the creator, sustainer, and liberator of the world, the end and aim of all religion, and of all philosophy. He is the Ishwara of Ishwhras, Maheswara, the God supreme of Gods, the king of kings, the supreme of the supreme, the Isa of Universe." "The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire, everything shines after him; by his light all this is lightened." God is nirguna; and as I have shown elsewhere, Nirguna does not mean impersonal, and Saguna is not to be translated personal. Nirguna simply means beyond the three Gunas, Satva, Rajas, and Tamas, and Saguna means united to these

* Of the eclectic movement combining sankhya, yoga and Vedanta doctrines, the oldest representative is the Svetasvatara Upanishad, more famous is the Bhagavat Gita. (Macdonnell's *History of Sanskrit Lit.* p. 405).

three. Personality means, as Emerson and other Christian writers interpreted, 'pure spiritual being', 'Sat' and God can be personal and Nirguna, absolute. It follows also that God cannot be born as he is not united to matter, Nirguna. The meaning of the Rig Veda Suktam we quoted above is brought out in the following verse. "When there was no darkness nor day nor night nor Sat nor Asat then Siva alone existed (Siva Eva Kevalah). That is the absolute, that is the adorable condition of the Lord. From that too had come forth the wisdom of old (Gnana Sakti)." After repeating the text about the two birds, this is how it proceeds. "On the same tree man (Anisa) sits grieving, immersed bewildered, by his own impotence. But when he sees the other, Isa, contented and knows his glory then his grief passes away." That this is the highest teaching of the Rig Veda is pointed out in the next verse. "He who does not know that indestructible Being (Akashara) of the Rig Veda that highest Ether (Parama Vyomam) wherein all the Gods reside, of what use is Rig Veda to him? Those only who know It rest contented." The otherness of God (Anyata) referred to in the Rig Veda Mantra is brought up fully also in the following verses. "Aye, that one unborn (Ajasoul) sleeps in the arms of one unborn (nature Pradhana) enjoying (her of nature, red, white and black), who brings forth multitudinous progeny like herself. But when her charms have been enjoyed, he (soul) quits her (prakriti) side the unborn other, (Anyata) (Lord)."

"In the unperishable, and infinite highest Brahman, wherein the two Vidya, (Vignana-Atma) and Avidya are hidden, the one, Avidya, perishes; the other, Vidya, is immortal; but He who controls both Vidya and Avidya, is another (Anyatha)." And in the subsequent verses, this another is clearly pointed out to be the "only one God, without a second, the ruler of all, the generator of all and the supporter (ripeners) of all." This forms the subject of Discussion in the hands of Badarayana in I, II, 21. And the famous passage in Briha-

daranyaka is referred to. "He who dwells in Atma (Vignana) and *Different from Atma*, whom the Atma does not know, whose body *Atma* is, and who pulls (rules) Atma within, He is thy Atma, the puller within, the immortal" (III, 7, 22).

(3) The Supreme Mantra of the Veda or the Sābda Brahma is the Pranava or Omkara. It is ordinarily known that Om. is a compound of the three letters A, U, and M. and that they represent the deities Brahma, Vishnu, and Rudra. What is not known is that there is a fourth part of this Omkara called its Ardha Matra sound, this is called the Chaturtham or Turyam and represents the supreme Brahman or Siva. This is brought out in several of the Upanishads and in the following verses it is coupled with Sivam and Sambhu Shivam Santam Advitam Chaturtam Manyante (Rmatapini.)

"Dhyayeteśanam pradhyaḍavyam, Sarvamidam, Brahma Vishnu Rudrendrasthe, Sarve Sampresuyante, Sarvanichendrasthe, Sarve Samprasuyante, Sarvanichendryanicha; Sahabhutaiḥ Nakaranam Karanam Dhata Dhyata Karanantu Dheyeyah Sarvaiswarya sampannah Sarves warah Samburakasa Madhye. Siva eko Dhyayet : Sivankara, Sarvam Anyat Parityaja (Atharva Sikha).

The more popular Hymn in the Mahimnastotra addressed to Siva brings out this idea "The mystical and accountable one which being composed of the three letters 'A', 'U', 'M', signify successively the three Vedas, the three states of Life (Jagra, Swapna and Sushupti), the three worlds (earth, heaven and hell), the three Gods (Brahma Vishnu and Rudra), and which by its ardhamatra is indicative of the Fourth office, as Parameshwara.

(4) The Supreme Upasana of the Upanishad is the Dahara Upasana in the Hirid Pundarika, in the akas Vyoma, Parama-laya. The yogi has to think of the Supreme Brahman in the cave of the heart, in the midst of the Chitakasa. The Taitriya

Upanishad speaks of this Brahman as of the form of Krishna Pingala. This Krishna Pingala is identified as Uma-Sahaya or Parvati Paramesvara in several of the Upanishads.

This again is described as a Jyotir (The supreme light). (The Jyotir Linga).

(5) When the polity of the sacrifice is given up in favor of the worship of this Jyotir Linga and of the Symbolism of the sacrificial ground was invested with a more spiritual meaning, then we would seem to have arrived at the period of the Agamas and our modern temple worship would seem to have been started. The Agamas brought into use the very same mantras as pointed out by Swami Vivekananda,* in his famous address before the Chicago parliament of Religions used in the old sacrificial worship, into the new system of worship and the offer of the self as a sacrificial oblation was made in the place of animal sacrifice. The Pasu was the animal in man and when it was offered as sacrifice in Gnana Agni, it became the Nandi or Siva.

The puranas are the earliest interpreters of the Veda and the Upanishads. Whole passages from the Puranas. Upanishads are quoted and explained. The principles are illustrated by stories and parables, add the Vedic stories themselves are more elaborated. All these explain the difference between the old and new system of worship and thought, bring out fully the difference and distinction between the supreme Brahman Siva and man and illustrate the paths to salvation. These stories are the Dhaksha

* The Tantras as we have said represent Vedic rituals in a modified form, and before any one jumps to the most absurd conclusions about them, I will advise him to read the tantras in connection with the Brahmanas, especially the adhwarya portion. And most of the Mantras used in the Tantras will be found taken verbatim from these Brahmanas. As to their influence, apart from the Sruta and Smarta rituals, all other forms of ritual observed from the Himalayas to the Comorin have been taken from the Tantras and they direct the worship of the Suktas, Saivas and Vaishnavas alike.

sacrifice, the churning of the milky ocean and Tiripura Samhara Durga Puja etc. The Linga purana specially deals with the birth of the Jyotir Linga. The largest number of puranas are saivite and the oldest of them is the Vayu or Siva purana, as pointed out by Wilson. The Uttara portions of some of the puranas are clearly later interpolations showing the rise of new sects and faiths and Skanda Purana accordingly deals with the same subject.

The only worship universal in the days of Mahabharata is that of Siva and Siva Linga and we refer to the stories of Krishna's and Arjuna's Tapas and the discussion between Asvadhama and Vyasa. Most of the temples mentioned in the Ariya Parva are temples dedicated to Siva. Oriental Scholars point out that the superior castes in the days of Mahabharata were following the worship of Siva and we quote the following passage from Anusasana Parva, which explains at the same time Rudra's different aspects, the beneficent and apparently terrible forms, as the Creator, Protector, and Destroyer.

Lord Kristna says "Large armed yudhishtira, understand from me, the greatness of the glorious *multiform*, many named Rudra. They called Mahadeva, Agni, Ishanu, Maheswara, one eyed, Triyambaka, the *Universal formed* and Siva. Brahmins versed in the *Veda* know two bodies of this God, one awful, one auspicious, and these two bodies have again many forms. The dire and awful body is fire, lightning, the sun, the auspicious and beautiful body is virtue, water and the moon. The half of his essence is fire and the other half is called the moon. The one which is his auspicious body practises chastity, while the other which is his most dreadful body, destroys the world. From his being Lord and Great, He is called Mahesvara. Since he consumes, since he is fiery, fierce, glorious; an eater

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of flesh, blood and marrow he is called Rudra. As he is the greatest of the Gods, as His domain is wide and as he preserves the vast Universe, He is called Mahadeva. From his smoky colour he is called Dhuryati. Since he constantly prospers all men in all their acts seeking their welfare (Siva), He is therefore called Siva.”*

“And how about the dead leaves which season after season strew the ground beneath the trees? Is their work done because when their bright summer life is over, they lie softly down to rest under the wintry boughs? Is it only death and nothing beyond? Nay, if it is death, it is death giving place to life. Let us call it rather change, progress, transformation; It must be progress when the last year's leaves make the soil for the next year's flowers and in so doing serve a set purpose and fulfil a given mission. *It must be transformation when one thing passes into another and instead of being annihilated, begins life again in a new shape and form.*

It is interesting to remember that the same snow which weighs down and breaks those fir branches is the nursing mother of the flowers. Softly it comes down upon the tiny seeds and the tender buds and covers them up lovingly, so that from all the stern vigour of the world without, they are safely sheltered. Thus they are getting forward, as it were, and life is already swelling within them. So that when the sun shines and the snow melts they are ready to burst forth with a rapidity which seems almost miraculous.

“It is not the only force gifted with both preserving and destroying power, according to the aspect in which we view it. The fire refines and purifies but it also destroys and the same

* And it can be shown that the picture of God as the fierce and the terrible is not altogether an unchristian idea—The following paras, we cull from a book called “The woodlands in Europe intended for Christian Readers and we could not produce better arguments for the truth of our conception of the Supreme Siva, the Destroyer, and the creator and the Preserver (vide p. 6 Sivaguanabctham, English Edition.)

water which rushes down in the cataract with such overwhelming power, falls in the gentlest of drops upon the thirsty flower cup and fills the hollow of the leaf with just the quantity of dew which it needs for its refreshment and sustenance. And in those higher things of which nature is but the type and shadow, the same grand truth holds good, and from our Bibles we learn that the *consuming fire and the love that passeth knowledge are two different sides of the same god. Just and yet merciful that will by no means clear the guilty, yet showing mercy unto thousands.*"

Badarayana also touches upon this subject in I. iii. 40 and we quote below the Purvapaksha and Siddhanta views on this question from the commentary of Srikanta.

"Because of trembling (I. iii. 40).

In the Kathavallis, in the section treating of the thumb-sized purusha, it is said as follows :

"Whatever there is the whole world when gave forth (from the Brahman) trembles in the breath. (It is) a great terror, the thunderbolts uplifted, those who know it become immortal" (Cit. 6, 2).

Here a doubt arises as to whether the cause of trembling is the Parameswara or some other being.

(Purvapaksha :—Here the Sruti speaks of the trembling of the whole universe by fear caused by the entity denoted by the word breath." It is not right to say that the Parameswara, who is so sweet natured as to afford refuge to the whole Universe and who is supremely gracious, is the cause of the trembling of the whole Universe. Therefore, as the word "thunderbolt occurs here it is the thunderbolt that is the cause of trembling. Or it is the vital air which is the cause of trembling because the word breath occurs here. Since the vital air causes the motion of the body, this whole world which

is the body as it were moves on account of the vital air. Then we can explain the passage, "whatever there is, the whole world, when given forth (from the Brahman) trembles in the breath." Then we can also explain the statement that it is a great terror, the thunderbolt uplifted" in as much as lightning, cloud and rain, the thunderbolt which is the source of great terror is produced by action of the air itself. It is also possible to attain immortality by a knowledge of the air as the following Sruti says.

"Air is everything itself and the air is all things together. He who knows this conquers death. (Bri. Up. 5. 3. 2).

(Siddhanta). As against the foregoing we say that Parameswara himself is the cause of the trembling. It is possible that as the Ruler, Parameswara is the cause of trembling of the whole Universe and by the fear of his command, all of us abstain from prohibited actions and engage in the prescribed duties and it is by the fear of the command that Vayu and others perform their respective duties as may be learned from such passages as the following.

"By fear of Him, Vayu (the wind) blows (Tait. 14. 2. 8).

Though gracious in appearance, Parameswara became awful as the Ruler of all. Hence the Sruti.

Hence the King's face has to be awful (Tait. Bra. 3. 8. 23).

Wherefore as the master, Iswara himself is the cause of the trembling of the whole Universe.

The Bhagavat Gita epitomises the philosophy of the Svetasvatara Upanishad. Oriental scholars link both together as expounding an eclectic school of Hindu Philosophy. In it the words Iswara, Isa, Maheswara, Parameshwara, are used

and in the Uttara gita, the word Siva is used not to denote the lower Brahman but the Supreme Brahman.

In the Ramayana, Rudra's position as the Lord of sacrifices is affirmed in spite of some dissentients showing the rise of new faiths. The worship of Siva and Siva Linga was Universal as shown by the establishment of the temple at Rameswaram.

All the Sutra Karas recognise Iswara as the Supreme God and Purusha. Sri Neelakanta's Bhashyam* on the Brahma Sutras is the earliest commentary now extant; and as such entitled to the greatest weight and it will be found to be the most accurate and reliable interpreter of the Vedanta Sutras and he is the accepted authority by the Southern Saiva school.

It is now proved by Thibaut and admitted by Max Muller that the interpretation by Sankara is not correct Says Doctor Thibaut.

"If now, I am to sum up the results of the preceding enquiry, as to the teaching of the Sutras, I must give it as my opinion that they do not set forth the distinction of a higher and lower knowledge of Brahman; that they do not acknowledge the distinction of Brahman and Iswara in Sankara's sense; that they do not hold the doctrine of the unreality of the world; and that they do not, with Sankara, proclaim the absolute identity of the Individual and the Highest Self."

"The Upanishads no doubt teach emphatically that the material world does not owe its existence to any principle independent from the Lord, like the Pradhana of the Sankhyas; the world is nothing but a manifestation of the Lord's wonderful power and hence is unsubstantial (Asat) if we take the term substance (Sat) in its strict sense. And again every-

* English Translation published in vol. I to VII Siddhanta Deepika.

thing material (Achit) is immeasurably inferior in nature to the highest spiritual principle from which it has emanated and which it now hides from the individual Soul. But neither unsubstantiality nor inferiority of the kind mentioned constitutes unreality in the sense in which the Maya of Sankara is unreal. According to the latter the whole world is nothing but an erroneous appearance as unreal as the snake for which a piece of rope is mistaken by the belated traveller, and disappearing just as the imagined snake does as soon as the light of true knowledge has risen. But this is certainly not the impression left on the mind by a comprehensive review of the Upanishads which dwells on their general scope, and does not confine itself to the undue urging of what may be implied in some detached passages &c."

Says Professor Max Muller in his *Life of Ramakrishna Parama Hamsa*: "It is difficult to say which of the two schools was the more ancient and I am bound to acknowledge after Professor Thebaut's luminous exposition that Vishistadvaita interpretation is more in keeping with the *Sutras of Badarayana*."

Sri Neelakanta Sivacharya in his *bashya* quotes with approval, this beautiful text from the Upanishads, "Apiva yas chandalas Siva iti vacham vadet tena saha samvadet, tena sasha samvaset, tena saha bhungite" which means:—"A chandala though a person is, if he utters the name Siva, converse with him, live with him, dine with him "

"Wherefore the whole universe is ensouled by Siva. If any embodied being whatsoever be subjected to constraint, it will be quite repugnant to the eight-bodied Lord; as to this there is no doubt. Doing good to all, kindness to all, affording shelter to all, this they hold as the worshipping of Siva."

During the Buddhist and Jaina period, it was Saivism that was able to rise above the onslaught of these two creeds

and vanquish them. The rise of the great acharyas, Gnana Sambhandha, Appar, Sundarar and Manickavachakar was in this period. By the close of the 9th century both Buddhism and Jainism had become inert and dead.

The next few centuries saw the rise of the great teachers Sri Sankara, Sri Ramanuja and Sri Madhva Charya. Following them close, came the great Santana Acharyas, St. Meikandan(1) St. Arul Nanthi,(2) St. Maraignana Sambanthar, and St. Umapathi Siva Charya(3) and modern Saivaism may be said to commence from that time.

We will now begin the study of Modern Saivism. Its form of ritualism and philosophy is determined in the South by the Agamas or Tantras, 28 in number, from Kamika to Vathua, called the Dakshina or Right-handed; and the different temples in Southern India follow the rules prescribed in one Agama or another, though there are still some temples like the one at Chidambaram where the pure Vedic Rituals are followed. This Agama Philosophy has also been greatly developed and systematised in Tamil by a line of Teachers beginning with St. Tiru Mular,(4) St. Meikandan, St. Arul Nandhi Siva Chariar, St. Marai Gnana Sambanthar and St. Umapathi Sivacharya. Both in the rituals and in the philosophy, the same mantras and forms and words derived from the old Vedic Times are used. For instance, the temple represents the old Yagna Sala symbolising the human body. The Siva Linga,(5) (it is due to Swami Vivekananda to point out that this

(1) The author of Sivagnanasbhotham.

(2) Do Sivagnana Siddhiar

(3) Do Light of Grace and Siva Prakasam.

(4) Author of Tirumantra.

(5) See the full subject discussed with all the authorities in Vols. VII and VIII Siddhanta Darpana.

was no Phallic(1) Symbol and this view was reiterated by Dr. Ananda K. Kumaraswami in his paper read before the Historical Congress of Oriental Religions and in which he shows that it is the least anthropomorphic of symbols,) takes the place of Rudra Pasupati and its form is that of the Pranava(2) and there is the Balipita at the entrance to the temple with the Yupastambha and the Pasu or animal offered in sacrifice in the form of the Bull. Every Brahmotsava still commences with a sacrifice, (the blood sacrifice is altogether given up in the South Indian Temples) and the Pasu, in effigy in cloth is tied up to the Yupastambha and after the Utsava is taken down. The position of the bull or Pasu will be found to be on the other side (God side) of the Balipecta and Stambha, and it is not called Pasu but Nandi (Blissful) God. Because, according to the phraseology of Saivism, the Jiva, or soul, once it had become freed is no more called Jiva but Siva or Brahman. What had to be offered in sacrifice was not an animal but the Jiva, the soul, called also the Ejaman of the sacrifice, had to offer his Jivatvam, his animal part of himself, his individuality or Ahankara or Avidya or Ignorance and the Naivethyam in all temples is now interpreted as this Pasutvam, or Pasubhoddham as it is called. As soon as he enters the temple, he is

(1)The Swami said that the worship of the Siva Linga originated from the famous liugan in the Atharva Veda Samhita sung in praise of the Yupastambha, the sacrificial post. In that hymn a description is found of the beginningless and endless Stambha or skhamba and it is shown that the said Skhamba is put in place of the eternal Brahman. As, afterwards, the sacrificial fire, its smoke, ashes and flames, the soma plant and the ox that used to carry on its back, the wood for the Vedic sacrifice gave place to Siva's body, his yellow matted hair, his blue throat, and the bull, the Yupastamba gave place to the Siva Lingam and was raised to the High Devahood of Sri Sankara. In the Atharva Veda Samhita, the sacrificial cows are also praised with the attributes of the Brahman. In the Linga Purana, the same hymn is expanded in the shape of stories meant to establish the glory of the great Stambha and superiority of Mahadeva. Later on he says the explanation of the Siva Lingam as a Phallic emblem began in India in her most thoughtless and degraded times.

(2) "The whole Linga is the Omkara filled by Nada and Bindu. The base is Akara. The Kanta is Makara, and the round top Ukara". Tirumurti.

asked to prostrate in front of the Yupastambha. This is his offer of his self as sacrifice; and self-sacrifice thus becomes the centre of Hindu and Saivite Philosophy, on which the whole process of salvation depends. This is the Arpana or Sivarpana referred to in Verse 57, chap 18 of Gita.

The philosophy also retains the old language for its technical terms. Whereas the newer systems have such technical terms as Chit, Achit, Ishwara, Jagat, Jiva, and Para, the Saiva Siddhanta technical terms to denote these Padarthas or categories are Pathi (God), Pasu (soul) and Pasa (bondage). Pasa is the rope with which the Pasu is tied to the sacrificial stake and this is the word mostly used in the Upanishads also to describe Man's bondage or Mala. "Pasam dahatih Panditah" Kaival Upanishad.

The Pathi is accordingly described in the text books as follows :

This Pathi is Param, neither Rupa, nor Arupa, Nirguna, without mark, Nirmala, Eka, Eternal, Chit of Chit, Achala, Infinite, Ananda, the unapproachable, The Goal, the least of the least, and the greatest, of the great, Tat, and Siva (Sivaprakasa I.)

We have only to notice that the God postulated by Saiva Siddhanta is not Saguna, but Nirguna,⁽¹⁾ which as we have pointed out above means only above the three gunas, Satva, Rajas and Tamas, i.e. above Prakriti i.e. non-material or Chit. We have condemned ever so often the translation of the words Nirguna and Saguna into Impersonal and Personal and thus scare away the Christians from the Highest Conception of the Supreme. Personal is explained to mean 'Pure Being' the

(1) These three gunas stand for the three states Jagra, Swapna and Sushupti, and Nirguna therefore means Turiya or Chaturtha. Jagra is Satva, Rajas is Swapna, Tamas is Sushupti. Nirguna is therefore Turiya. Turiyasthita.

absolute, by Emerson and Lotze and other Christian Writers and would correspond to our word Sat. And I have shown therefore that God can be both Nirguna and Personal.

God neither has form nor is formless as ^{forms} all derived from matter, but He can assume any form suited to the conception of his Bhakta and these Forms are not material forms, but as the text says, "His Form is produced out of Divine Grace or Love." God is therefore not to be called Saguna, simply because He is spoken of as Uma-sahaya, Nilakanta, Sambhu, Umapatheh, Ambika-Pataeh &c. Lord of Kailas, as Siva, Hara, Rudra.(1)

God is neither he, nor she, nor it, but He can be thought of in all these forms, as male, female and neuter; and all specific names of Siva are declinable in all the three genders without change of meaning Siva, Sivah and Sivam,(2) Sambhu, Sambuvi and Sambhavam, Isa, Isah and Isanam &c.

(1) It has been said, for instance, that the Svetasvatara upanishad is a sectarian Upanishad, because, when speaking of the Highest Self or the Highest Brahman, it applies such names to him as Hara (I, 10), Rudra (II, 17, III, 2, 4, IV, 12, 21), Siva (III, 14, IV, 10) Bhagavat (III, 14), Agni, Aditya, Vayu, &c. (IV 2). But here it is simply taken for granted that the idea of the Highest Self was developed first, and after it had reached its highest purity was lowered again by an identification with mythological and personal deities. The question whether the conception of the Highest Self was formed once and once only, whether it was formed after all the personal and mythological deities had been merged into one Lord (Prajapati), or whether it was discovered behind the veil of any other names in the mythological pantheon of the past, have never been mooted. Why would not an ancient Bishi have said: What we have hitherto called Rudra and what we worship as Agni, or Siva, is in reality the Highest Self, thus leaving much of the ancient mythological phraseology to be used with a new meaning? Why should we at once conclude that late sectarian worshippers of mythological gods replaced again the Highest Self, after their fathers had discovered it, by their own sectarian names. If we adopt the former view, the Upanishads, which still show these Rudras of the ancient temples, would have to be considered as more primitive even than those in which the idea of the Brahman of the Highest Self has reached its utmost purity. (Max Muller).

(2) This noun form occurs rarely in Sanskrit, but in Tamil, it is very commonly used as synonymous with the masculine form 'Siva'.

The Pathi or Siva of the Saiva Religion is not one of the Trimurties, Brahma, Vishnu and Rudra and scores of texts could be quoted from the popular Tamil Hymn books conveying the same idea as in the hymn of Mahimna Stotra quoted above. God is 'Sivam Advaitam Santam Chaturtam.'

As Siva is Nirguna and Turiya the Supreme absolute Brahman, it follows that God cannot be born as a man through the womb of the woman and that Siva had no avatars or births is generally known. This is the greatest distinction of the ancient Hindu Philosophy and of the Saiva School, making it a purely transcendental Religion, freed of all anthropomorphic conceptions. It was the late Mr T. Subba Rao in his "Notes on Bhagavat Gita" who entered a vigorous protest against the conception of the Supreme Brahman having human avatars, and we regret that in all the mass of current writings, no writer has thought fit to bring this view to prominence. But this absolute nature of Siva, does not prevent Him from His being personal at the same time and appearing as Guru and Saviour, in the form of man, out of His Great Love and feeling for the sin and sorrow of mankind, and helping them to get rid of their bondage. And this is the reason as shown in Sutra I of Sivagnanabotham, why God creates the Universe, and resolves it for the purpose of making the souls eat the fruit of the Tree of Knowledge of Good and Evil* (good and bad karma) and attain salvation.

The necessity for human effort is postulated, but without God's appearance as the Divine Guru, in human form, and His Divine Grace, the final salvation is not possible. Man can but try and get rid of the cataract covering his eye, but that

* Vide my pamphlet on the Tree of Knowledge of Good and Evil

he shall enjoy the light of the Sun (Siva Surya) is independent of his effort; and without the hope of reaching this Light (Sivanubhuti) a man can have but poor inducement to get rid of his cataract (Desire, tanha, the seed of birth) which veils, him, by undergoing all the trouble and expense (tapas &c.) if the Doctor were to forbid him to see the Light, after he regained his sight; and darkness cannot vanish unless Light entered.(1)

The doctrine of Grace and Love is the distinguishing feature of Saivism, and God is accordingly defined by St. Tirumular in the following terms.

Doctrine of Grace,

“The ignorant think that Love and Siva is different; none know that Love and Siva is the same; when every one knows that Love and Siva is the same, They will rest in Siva as Love.” Tirumantra.

God is Love,

As God ensouls the Universe of Nature and of Man, Siva is called the Ashtamurti,(2) the eight bodied Lord, and He gets a name as He dwells in earth, water, air, fire, akas, sun and moon and atma.

Gods immanence,

(1) To those who would deny this Sivanubhuti, Swami Vivekananda replied by saying ‘He jests at scars that never felt a wound.’

(2) Kalidas has this for his Nandi Sloka in Sakuntala.

‘Isa preserve you. He who is revealed
In these eight forms by Man perceptible.
Water of all creations work the first
The Fire that bears on high the sacrifice
Presented with solemnity to Heaven
The Priest the holy offerer of gifts,
The Sun and Moon those two majestic orbs
Eternal marshallors of day and night
The subtle **Akas** vehicle of sound
Diffused throughout the boundless Universe
The Earth by Sages called the place of birth
Of all material essences and things
And Air which giveth life to all that breathe.

"Pritiyobhavah, apacheharvah Agnerudrah, Vayur Bhima, Akasasya Mahadevah. Suryasyograh, Chandrasya Somah, Atmanah Pasupatih."

The famous passage in the 7th Brahmana of the 3rd Chapter in the Deibharanya Upanishad gives more forms than these as the *Sarira* of the Brahman, but in the Agamas and Puranas, these are reduced to eight, as comprising all other forms.

As God is immanent in the Chetana and Achetana
 Prapancha as the soul of all, He is identified with the Universe as the *All*, and yet
 God's Transcendence. His transcendency is also brought out by
 such statements as 'Antas,' 'Antara' 'Anyata' 'Neti' Neti,
 'They are in me, not I in them.' "Thou art not aught in the
 Universe, naught is there save Thou."

Siva is Sat Chit Ananda,(1) Somaskanda (Sa-Umaskanda);(2) Being, Light and Love. As Pure
 God is Satchitananda, Being, the absolute, God is unknowable;
 and as Light and Love He links himself to
 Man; and it is possible to Man to approach Him through
 Love.

This Light and Love is therefore called His Sakti, and as
 our Mother is all this, This Sakti of God
 God's Sakti is Light and Love, becomes. The Mother of the Universe
 (Buvanasya Mataram) as Siva is the
 Buvanasya Pitaram.

St. Arulnanthi accordingly describes Her as follows.

(1) Vide Bishop Westcot's definition, God, the Holy Ghost and Christ, as Spirit Light and Love.

(2) Uma literally means Light or Wisdom.

"She, who is Isa's Kripasakti, (Love and Grace)-Ichcha Sakti, Kriya Sakti, Gnana Sakti,(1) and This Light and Love is Droupava Sakti, who actuates all creation, the Mother. sustentation and resolution who is Rupa and Arupa and neither, who is the consort of Isa in these forms, who is all this world and all this wealth who begets the whole world and sustains them; the Gracious Feet of this *our Mother*, who imparts blissful immortality to souls, and removes their bonds of birth and who remains seated with *our Father* in the hearts of the Freed, let me lift up my head."

This Chit sakti (Uma, Durga)(2) Nirguna, is sharply distinguished from Maya (Saguna) also a Sakti is not Maya. Sakti of the Lord ; and inasmuch as God is in a sense identified with His creation, as the Upadana Karana(3) of the Universe, inasmuch as it is His Light that lightens all this world, so Our Mother is also identified with Maya, as Mahamaya.

This Maya is matter, the 'object' of western philosophy and comprises Tanu (bodies), Karana (senses, internal) Buvana (the worlds) and Bhoga (sensations) and is defined as follows.

"Indestructible, formless, One, seed of all the worlds, Achit, all-pervasive, a Sakti of the Perfect One, cause of the soul's body and senses and worlds, one of the three Malas (impurities), cause also of delusion, is Maya."

(1) The description of Her as Ichcha and Kriya Sakti follow from Her first definition of Her as Chit. Gnana Sakti. Says Arul Nandi. "The form of this Sakti is unlimited Intelligence. If asked whether Supreme Will and Power are also found in this Intelligence, we answer yes. Wherever there is Intelligence, there is Will and Power. As such Power and Will will also be manifested by this Chit Sakti."

(2) Literary deliverer from evil, Mahisasura Mardhani, Mahisha, meaning buffalo, is a symbol of Ignorance.

(3) The words Upadana and Parinama do not occur in the Upanishads, though the 'Parinama' is the text in Badarayana's Sutra (I. 4 27) and Srikantha Sivacharya in his Bhashya distinguishes it from the ordinary conception of Parinama by calling it 'Apurva Parinama'.

This Maya or Prakriti, or Pradhana of most Indian Schools comprise the 24 tatvas from earth to Buddhi or 25 with Mulaprakriti, but the Saiva School(1) postulates 11 more tatvas above this 25; which are Kalam (Time) Niyati (order), Kala, Vidya, Ragam or Ichcha, Asuddha Maya, Suddha Vidya, Sadakkiam, Ishwaram, Bindu or Sakti and Nada or Siva (Suddha Maya).

This Suddha Maya is the Kudila or Kundalini Sakti of the Yogis, of which Mulaprakriti called also Kundalini is the grossest form. These higher tatvas, and their Powers can alone be perceived and realised by the Highest Siva Raja Yogis; and they are so subtle as to be mistaken for the Light of The Mother Herself, as they reflect Her Light most perfectly.

This Maya is again to be distinguished from *Anava Mala* (the technical term in the Agamas for Maya distinguished from Ahankara, or Avidya or Agnana or ignorance) and the definition and distinction is stated in the following verses by St. Arul Nandi.

"Anava Mala, with its many Saktis, is One; pervading through the numberless Jivas, as the dirt in copper; it binds them from gnana and Kriya. It also affords them the capacity for experience and is ever the source of ignorance."

"Do you say 'there is no other entity as Mala (Anava); it is only the effect of Maya'? Understand well, that Maya causes Ichcha, Gnana and Kriya to arise in the Jivas, but Anava causes the same to disappear. Anava is inherent in Jivas, but Maya is separate, from them (as one's ignorance and body can

(1) See for a full discussion of the 36 tatvas, Sri Kasivasi Senthinathier's *Saiva Siddhanta Tatva Prakasa Catechism*, published in *Siddhanta Deepika*, Vol. III. p. 205 et seq.

be called inseparable and separate) and besides manifesting itself as the Universe, forms the body, senses, and worlds and enjoyments."

According to the Purvapakshin, Maya is the cloud that hides the light of the Sun. But the Siddhantin answers "You cannot speak of the sun being hid by the clouds, unless there is a seer. The cloud has no capacity to hide the sun but it has power to hide the seer's eye. This sun is Siva. The cloud or cataract in one's eye is the Anava Mala; the seer or his eye is, the Jiva or Atma or soul. When the soul is enshrouded by Anava Mala, without action will and intelligence, it is its night

the Kevala State. When God, out of his great love, sets him in evolution giving it the body and the worlds out of *Maya*, for his enjoyment and experience, whereby his Kriya Sakti &c., are aroused, this is called its Sakala condition. Anava Mala is night and darkness, and Maya acts as the lamp light, the power of million arcs is the *Suddha Maya*—in darkness. But when the sun rises, all darkness and night vanishes and there is no need of any lamp, however powerful, and the soul is fully enveloped in that Supreme Splendour, that "Light of Truth, that entering body and soul, has melted all faults and driven away the false darkness." This is the soul's *Suddha* or *Nirvana* condition.

"This day in Thy mercy unto me Thou didst drive
away the darkness, and stand as the Rising Sun :

Of this, thy way of rising—there being naught
else but Thou—I thought without thought.

I drew nearer and nearer to Thee, wearing away
atom by atom, till I was one with Thee.

O Siva, dweller in the great Holy Shrine,
Though art not aught in the Universe; naught is
there save Thou.

Who can know Thee."(1)

(1) From St. Manicka Vachaka's Tiruvachaka.

Expresses the kernel of Saiva Advaita Siddhanta. This leads us naturally to the discussion of the nature of *Advaita* postulated by the Saiva School, and before we do so, we will glance at the nature of the Jivatma or soul itself, as this is essential to the understanding of the *Advaita* itself.

The Sankhyans, Yogins, and Vedantins admit that the Purusha Atma, soul, is other than Prakriti and above Buddhi and 23 tatvas. There is confusion in trying to establish its relation to God. The soul is not a reflection, a particle, a spark of the Partless and Changeless Brahman, nor one with Him, God is *other* than the soul. Even where the Sutrakara postulates Parinama, he does it only in reference to Maya, but he postulates the difference of the Human Soul and the Supreme Soul: No harm would arise if we regard Maya as One with the Brahman as His inseparable Sakti, but all religion and morality is Sure to die, when we regard the soul the same as God.⁽¹⁾ There will be no way to account for the Presence of evil or ignorance in the world, and even when we try to whittle it away as an illusion, delusion or myth, the presence of this delusion has itself to be accounted for. Delusion is a conscious experience, and the question who is under delusion will arise. If the soul other than God, and other than Maya, is in bandha or bondage, then the necessity for the creation of the world becomes intelligible. We there-

Soul distinguished from
Sat and Amat

(1) This is pointed out by a Christian writer in the following words.

"But why do we shrink from Pantheism? Not from dread of losing the physical universe in God, but from dread of losing our own soul in God. Pantheism only becomes deadly to vigorous religion and morality when it makes the man's soul the man's self, a portion of God. Theism claims that the human soul is a free cause, a separate island of individual will in the midst of the greatest ocean of the Divine Will. Leave us man confronting God, not absorbed in him and the conditions are preserved for the ethical life of the individual and also for the communion of the soul with God as *another* than itself, the very possibility of which is destroyed if a separate personality is wiped out. On this matter of the *otherness* of man from God, I hope to say more in a later chapter."

(God & Soul by Rev. Mr. Armstrong.)

fore postulate three Padarthas, three planes of existence, or three centres, the plane of matter, the plane of souls and the plane of God. In the language of Euclid, God is the point, that which hath no parts, nor magnitude; that which is everywhere, in and out, above and below; the soul is the centre of the circle, and the circumference is the Maya that bounds. When this centre can rise up to the Point, then its Nirvana is possible.

But what are we to do with the Mahavakya texts 'That Thou art,' 'I become that,' 'I am that' &c. It will be noted that these texts are not discussed by the Sutrakara Badarayana in the First Adhyaya relating to Pramana or Proof of the nature of the Padarthas, and where he distinctly postulated the difference, but in the chapter on *Sadana*

Mahavakya Texts

relating to the means of salvation. The Teacher tells the pupil to practise the *Sadana*, telling him that he is God; (Tatvamasi) and the pupil accordingly practises Soham bavana or Sivohambavana, by repeating the mantra 'Aham Brahmasmi'; there is consciousness, and consciousness of duality, of two Padarthas, Aham and Brahma. This is Dwaitam, the Yoga or Upanishad or Vedanta Pada. When by this practice of Sivoham, the consciousness can disappear, then the soul can become One with God, Gnathuru, Gnana and Gneya all disappearing (The Gnana or Siddhanta Pada). And the question arises how can this oneness be reached, how can the two become one. This becomes possible on account of the peculiar nature of the soul, and its relation to God. This peculiar nature of the soul is alone discussed in the Yoga Sutras and in Saiva Siddhanta Text books. And the peculiar relation between God and the Soul is called Advaita.

Nature of the Soul This nature of the soul consists in its becoming one with whatever it is united to, losing its own individuality, and its not being able to exist independently, except in union with

one or the other. It can only be united to the world or to God. It can reach God only when it leaves the world. It cannot serve God and Mammon at the same time. It is the caterpillar of the Upanishads, which leaves one leaf stalk to gain another. And when it is united to one thing or the other like the mimicking caterpillar again, it is indistinguishable from one leaf or the other. It is the shadow of the one (Maya) or the light of the other (God) that completely hides its (Soul's) individuality. So when in union with matter, with the body, it is so lost in the nerve centres and so on, that the Scientific Agnostic fails to discover the soul, by the closest analysis. In union with God, the Pure Idealist finds no soul there. The soul identifies itself absolutely with the body or God, and its individuality or identity disappears but not its personality or being (Sat).

This law of the Human mind called The Law of Garudadhyaana is stated in the terms that *we become like what we are associated with*, and may be called the Law of association or identity, and Professor Henry Drummond calls it the Laws of Reflection and Assimilation, and likens man to a mirror or crystal. "*All men are mirrors*. That is the first law on which this formula (of sanctification or corruption is based. One of the aptest description of a human being is that he is a mirror."

And we will find this is exactly the simile used by the Upanishads and Siddhanta writers and the following extracts contain the illustration and the formula of sanctification.

“As a metal disk (mirror) tarnished by dust shines bright again after it has been cleansed, so is the one incarnate person satisfied and freed from grief after he has seen the real nature of himself, And when by the nature of himself he sees as by a lamp, the real nature of the

Brahman, then having known the unborn eternal God who transcends all tatvas, he is freed from all pasa." (Svetas up. ii. 14, 15).

"From meditating (abhidyanath) on Him, from joining (yojanath) Him, from becoming (tatvabhavat) one with him, there is further cessation of all maya in the end." (Svetas up. i. 10).

And St. Meikandan has this stanza (viii. 3. a.)

"The soul, who reflecting that the knowledge derived from the senses is only material, *like the colours reflected on a mirror* and that these colour-like sensations are different from itself, and after perceiving next, false knowledge as false, understands the Truth will become one with God, who is different from itself."

The formula stated in plain terms would read

"I see God, I reflect God, I become Godlike, Godly, God, I am God."

The crystal or diamond unlike the Sun's Light which it reflects, though in its inner core is pure, possesses the defect of being covered by dirt, mala, (Anava) and requires to be removed by some other dirt, mala, (Maya) and it is luminous (Chit) in a sense but unlike the Self-Luminous Sun, (Para-Chit); and either in darkness or the full blaze of the Sun, the identity of the mirror cannot be perceived.

We now come to the definition of Advaita. And we may say at once, all the Saiva Siddhanta writers describe their system as 'Advaita' pure and simple, though people who hear it casually described call it Vishistadvaita and fail to note its special features. Advaita is defined by St. Meikandan as meaning *Anya nasti* or *Ananya*,⁽¹⁾ or inseparable; and his disciple calls the

(1) M. N. Drivedi in his 'monism or advaitism' points out also that advaita does not mean *Ekta* or *Abinna* or *Abhinna* but *Ananya* and that this is the view of the *Bhaktakara*

relation 'as neither one nor two.' Advaita(2) literally meaning not two, simply denies the separability or duality of God and soul and matter, but does not postulates Oneness, by denying the existence of one or other Padartha or by postulating their mutual convertibility as in causation &c. Mind (unextended) is not matter, (the extended); yet they are ever inseparable and found as one; how the unextended is present in the extended is the puzzle and the contradiction as stated by Doctor Alexander Bain. And the illustration of mind and body, and vowels and consonants (3) is used to denote their Advaita relation of God to the Universe of nature and of man. God is the Soul, whose body (Sarira) is the Universe of nature and man, as so well and forcibly put in the Brihadarany Upanishad texts referred to above, beginning from Earth to Atma.

'He who dwells in the earth, other than the earth, whom the earth does not know, whose sarira (body) the earth is, who rules the earth within, He is thy Atma, the puller within, the immortal.'

"He who dwells in Atma (Vignana) *other* than Atma, whom Atma does not know, whose Sarira the Atma is, who rules Atma within, He is thy Atma, the ruler within, immortal." III. vii. 22).

Here 'He is thy Atma', simply means 'He is the Soul's Soul.'

And the analogy of vowel and consonant explains this relation fully. In Tamil Grammar, the words used to denote vowels and consonants are the same as the words meaning mind and body. And we found the following text to our surprise in the Aitareya Upanishad (II. iv. 1.)

(2) Vide Brikanta's Bhashya on Vedanta Sutras II i and 22

(3) Dr. Bain complains that there is not even an analogy to illustrate this unique union of mind and body, but Saiva Siddhantis have this analogy of vowels and consonants to illustrate this union from the very beginning of their letters

'Its consonants form its body; its vowels the soul (Atma)'

The vowels are those that can be sounded by themselves but the consonant cannot be pronounced without the aid of the vowel. The consonant cannot be brought into being unless the vowel supports it; and in union the two are inseparable; and *One* is the word used in the oldest Tamil Grammar to denote the union of the two. A vowel short has one matra, a consonant (pure) half a matra; and yet a vowel-consonant has only one matra, instead of $1\frac{1}{2}$. But the vowel is not the consonant nor the consonant the vowel. God is not one with the soul and the Universe, and yet without God, where is the Universe?

"Thou art not aught in the universe, yet naught is there save Thou."

He is not one, nor different from the Universe, and this relation is called Ananya, Advaita. The Sutrakara brings out the nature of this relation which is neither one nor different in II. i. 15 and 22. The Saiva Advaita Siddhanta accordingly postulates that God is neither Abetha with the world, nor Betha, nor Betha betha, as these terms are ordinarily understood, and yet He is one with the world, and different from the world, and Betha betha. (Sivagnanabotham Sutra 2, Sivagnanasiddhiar II. 1.) And St. Meikandan declares accordingly "You can indeed say God is One, without a Second, as when you say without the vowel 'A' no other letters exist." This is a view of Advaitam or Monism, which is not ordinarily met with, and which must appeal to the hearts and intelligence of the people of every nation, and every religion, and which I commend to your earnest consideration.(1)

(1) See the full discussion on Advaita Siddhanta in the current numbers of the New Reformer and Siddhanta Deepika, Madras

I will just glance at the practical aspect of Saiva Religion.

Practical Religion

It holds out four paths or margas for the spiritual aspirant, called Chariya, Kriya, Yoga and Gnana, or otherwise called Dasa Marga, Sat putra marga Saha marga and San marga. When you want to approach God, you can approach Him as your

Four Paths

Lord and Master, you can approach Him as your Father, or as your Friend, or as your Beloved. The last is no marga at all but where the Oneness is reached fully and finally. There is return to birth, while one is in the first three paths. And these paths are so adjusted in an ascending scale to suit the intellectual, moral and spiritual development of the aspirant. The lowest and the highest have equally a place in this scheme and are given room for their development and progress. No one path is put in opposition to the other. It will be noticed this scheme differs from the so-called Karma marga, Bhakti marga, Yoga marga, and Gnana marga, and the latter is no logical scheme at all but involves cross division. For it may be easily perceived that when one approaches his maker, he must know Him as such (Gnana) and must love him as such (Bhakti) and must adjust his conduct accordingly (Karma). In each condition therefore, Karma, Bhakti and Gnana are all together essential, and from the Dasa to the Sanmargi, this Karma, Bhakti and Gnana is progressive. There is no opposition, there is no parting away with one to follow another. So the practical Religion offered by Saivism is all in all and for all.

Saiva Siddhanta, as representing the old Hinduism and with its chief scripture, the Svetasvatara Upanishad and Gita, claims to be an eclectic philosophy and an universal Religion ; and the various points I have brought out above will show how it brings itself into

**Saivism is an eclectic
Philosophy and an
Universal Religion**

agreement with every shade of opinion and Religion and Philosophy. It describes Philosophy accordingly by such terms as 'Sara', 'Samarasa', 'Siddhanta' meaning 'essence of all,' 'true end', 'the Truth'. And we invite the kind attention of every religionist assembled here, to the definition of an Universal Religion given by St. Arul Nandi several centuries ago.

"Religions, postulates and text books are various and conflict one with another. It is asked which is the true religion, and which the true postulate and which the true book. *That is the True Religion and postulate and book, which not possessing the fault of calling this false and this true and not conflicting with them comprises reasonably every thing within its fold.* Hence all these are comprised in the Vedas and Agamas. And these are embedded in the Sacred Foot of Hara."

And we will close this paper with culling a few opinions of European Students of Saiva Siddhanta.

Rev. Dr. G. U. Pope remarks. "It is the choicest product of the Dravidian (Indian) intellect. "The Saiva Siddhanta is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India."

Rev. Mr. F. Goodwill follows with the remark "Those who have studied the system unanimously agree that this eulogy is not a whit too enthusiastic or free worded. That the system is *eclectic* is at once apparent."

Rev. W. F. Goudie writes in the Christian College Magazine as follows:—

"There is no school of thought and no system of faith or worship that comes to us with anything like the claims of the Saiva Siddhanta."

"This system possesses the merits of a great antiquity. In the Religious world the Saiva system is heir to all that is most ancient in South India, it is the Religion of the Tamil people by the side of which every other form is of comparatively foreign origin."

"In the largeness of its following, as well as in regard to the antiquity of some of its elements, the Saiva Siddhanta is, beyond any other form, the religion of the Tamil people and ought to be studied by all Tamil Missionaries."

"We have however left the greatest distinction of this system till last. As a system of religious thought, as an expression of faith and life, the Saiva Siddhanta is by far the best that South India possesses. Indeed it would not be rash to include the whole of India, and to maintain that judged by its intrinsic merits, the Saiva Siddhanta represents the high water mark of Indian Thought and Indian life, apart of course from the influences of Christian Evangel (Revd Mr. Goudie in the Christian College Magazine xx 9)."

Saivism is based on the Highest morality as a course in ethics usually precedes the study of Religion, and the subject of ethics is not usually discussed in text books on Religion. The greatest authority in Tamil is the sacred Kural by St. Tiruvalluvar translated into many European languages and pronounced by Rev. Dr. G. U. Pope as a book unparalled in any language of the world. The Saivism of the South holds to the ahimsa doctrines as its chief pillar.

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TIRUMANTRAM.

AGNIKARYA OR FIRE SACRIFICE.

வசையில் விழுப்பொருள் வானுலிலுந்
நிசையுந்நிசைபெறு தேவர்குழாமும்
விசையம்பெருகிய வேதமுதலாம்
அவசைவிட அந்தணர் ஆகுதிவேட்கிலே.

The spotless, matchless heavens, earth and air,
the Disas, and the gods of the Disas,
the victorious Vedas, will all prosper,
when the Brahmans stead-fast in mind offer sacrifice.

NOTES.

Our Saint gives here the esoteric significance of Fire Sacrifice, in the light of Yoga ; and in fact identifies it with Yoga. The first requisite of the Hotar or Yogi is given here as being steadied or stead-fast in mind, having fully controlled his senses. The Tamil word Anthanar used here, means like the word Brahman itself, a knower of God, a seer, a yogi, and is used similarly by Saint Tiruvalluvar, and also to denote the Supreme Brahman. 'அந்தணர்என்போர்அறவோர்' 'அறவாழியந்தணன்' Saint Tirumular, uses the same word as meaning Supreme Brahman also.

“அறவாழியந்தணன் ஆதிப்பராபரன்
உறவாழிவந்தெனுளம் புகுந்தானே.”

ஆகுதிவேட்டு மருமறைபாடுகண்
 போகதிவாழப் புறங்குடிததுணையுவர்
 தாமிதிவேண்டித் தலைப்படுமெய்க்கெறி
 தாமறிவாலே தலைப்பட்டவாதே

The Brahmans offering oblations to reach
 The Path (*gati*), eat and drink in secret.
 Following the law, they reach the true path,
 From such knowledge, they reach the Highest.

NOTES.

The oblation offered in sacrifice symbolize the sacrifice of the Self, Aham in man, his Ahamkara and Mamakara which forms his individuality and divides him from Supreme Self, his body and senses, the animal portion of the Soul. This is also the Naivethyam, food, offered in the Temples, தற்போதக்கவனம் the food of Pasu Bhoda, What our Lord likes most to be offered is this bad portion of ourselves, and in return, He gives us His Supreme Bliss.

தத்ததுவந்தனைக் கொண்டதென் தன்னைச்
 சக்காவார்தொலோ சதுர்
 அத்தமொன்றில்லா ஆனந்தம்பெற்றேன்
 இயாதுகீபெற்றதொன் தென்பால்
 சிந்தையேகோயில் கொண்டெம்பெருமான்
 திருப்பெருந்துறையுறைசுவனே
 பெந்தையே பீசா உடலிடங்கொண்டாய்
 யானிதற்கிலனொருக்கமாதே.

It was Thyself 'Thou didst give and me Thou didst take
 Beneficent Lord, who is the gainer?
 Endless Bliss have I gained. What hast Thou gained
 from me
 O Lord That hadt made my heart Thy Temple, Siva
 Dweller in the Holy Shrine
 O Father, Sovereign, Thou hast made Thy abode in my
 body.
 For it I have naught to give it in return.

(P. A's translation).

This is the poison which the Supreme Siva swallowed, and giving His own ambrosia, amrita for us to eat and drink.

ஆனா அமுதே அயில்வேலரசே
 ஞானாகாசே நவிலத்தகுமோ
 யானாகிஎன்னை விழுங்கிவெறுந்
 தானாகிநின்ற தற்பாளே.

O Thou, The limitless amrita ; The king with the resplendent spear.

The giver of knowledge, can I speak of this Thy grace ?
 The 'I' of myself Thou didst swallow, and
 Alone Thou stoodest, The Lord Supreme.

This ambrosia is the Soma drink by the Sacrificer and seer the moon of verse five, and is the bliss of Soma (Sa+uma) or Sōmaskanda, enjoyed in Yoga. The word 'amrita', usually translated as immortal in the upanishads is a synonym for Soma or Siva. The Pasu Bhoda is the Aja or Goat or Pasu referred to in verse five also.

That this fire sacrifice is the Gnana Yoga and not a material one is shown by the last two verses. Compare Chandogya Up. I. i. 10.

"The sacrifice which a man performs with Gnana, faith and Yoga is more powerful. This is the full account of the Syllable Om."

அனோதுனோ யந்தனார் அங்கியுள் அங்கி
 அனோதுனோ வைத்ததனுட் பொருளான
 இனோதுனோ பாமந்தியங்கும் பொழுது
 தனோதுனோ யாயதேநார் தூய்கெறிபாமே

The Fire inside the fire is the Brahman's Refuge

This inner secret is the same Refuge

Practising Pranayama, and holding this Twinfoot Refuge
 One will be landed on the pure path, the true Bridge.

NOTES.

The True Fire that is to be worshipped, the Mulagni or Gnanagni is the Fire in the Daharakasa, the secret cave of the Heart where there is neither night nor day, where there shines neither the fire nor the Sun and the Moon and these stars, and which is the True Bridge to immortality. And this is

Rudra, (He who drives away our sorrow) and Rudra is Fire as the Rig Veda says.

பேரிரண்டோடு புரிந்தருள செய்திட்டு
மரிரண்டாகி மெழ்த்துடனே சிற்றும்
தரிரண்டாகி தண்ணம்பறவைகள்
வேரிரண்டாகி வெறிக்கின்றவரே

Practising this Sivoham both morn and eve,
The two damsels will to him in Joy appear.
Then the twin birds floating like two leaves
Will be burnt up in the Sacred Vedi.

NOTES.

The two birds are Soma and Surya Kala flying in the forest of manas. The two damsels are Para and Aparā Gnana.

செய்கின்றெரிபு செஞ்சுடரே சென்று
மைகின்றெரிபுக் கைகடறிவார்கட்கு
கைகின்றறிந்தருமத்தின மாமென்றும்
செய்கின்ற செல்வம் மதிபதுவாமே.

From Them, who follow the Tall Flame raised by
pouring ghee.

And know the way the Aja is burnt up,
Their Pasu Bhoda will fall away, and ecstatic silence will
be reached.

And this sacrificer will become Soma.

NOTES.

The Vedit is altar where the Yogic ghee is poured is the Place of Bindhu. The path of the flame is the Place of Agnija. The Tamil word 'Mai' 'மை', means black, black goat, and man's body (மை is the form of the word மெய் in Telugu), and means Pasu and Pasubodha and the word Aja also means both goat and man in the upanishads. The word மத்தனம் is unmatta, a condition of silence and ecstasy. "Where one sees nothing, hears nothing else, understands nothing else, that is the Infinite". And He who sees, perceives and understands this (Infinite), loves God, delights in God, revels in God, delights in God—he becomes a Svaraj, he is lord and master in all the worlds. (Chandogya Up. VII. 24. 1, 25. 2)

I. M. N.

THE TEN SPIRITUAL CONQUESTS OF THE SOUL.

(DASA KARYANI.)

Apropos of the degree of sanctification attained by Master Srikantha, the saintly scholiast on Badarayana's Sariraka sutras, the great Appayya remarks in his *Sivarkamanidipika* that the Master became a competent spritual exponent of the real verities by reason of his being well established in *Dahara-vidya* or *dahara upasana*. This *Dahara upasana* is the doorway to the highest stage of godly experience attainable by man, an experience, the blessedness and peace of which is often described by Chri tian mystics as "Fellowship with god." The essence of dahara upasana is *Siva darsanam*, *Brahma-darsanam*, or "Seeing god." *Dahara vidya* is "knowledge of the mystery of godliness," "knowledge of the spirit", and *Dahara upasana* is "worship in sprit and in truth", "waiting on god". Dahara means 'subtle', 'spritual', the subtlety and spirituality here having chiefly to do with the attainment of that knowledge or degree of sanctification whereby one can transcend his senses and thought. The upanishads proclaim that within the "Cave of the heart" is the "subtle expanse," and in it abide the whole universe (Chhandogya upanishad, VIII,i, 3). This "subtle expanse is known as Dahara akasa (the *Ponnambalam* of the Tamil mystic literature) and by many another name. But none of these terms are to be understood in their material sense, representing as they do living facts of consciousness only to such as have become qualified by due culture to enter upon the Path of Light, but mere symbols to others. To give up the objective world is infinitely more easy than pacifying thoughts, or quieting subjective activities. When the mind can maintain its one pointedness (*ekagrata*) for some little time, it is next trained to drop the object (*bija* or *lakshya*) and

remain in a condition of absolute calm. This is a very trying exercise accompanied by obscuring sleep or swoon, and the greatest alertness is necessary to hold up the consciousness until a more vivid *bhumika* rises to view. As Patanjali ordains, the posture adopted in spiritual communion should be easy and pleasant. The *Atma darsanam*, and *Brahma darsanam* are only possible in that silence in the interior of one's being, a sweet silence which invariably supervenes when thoughts run down to a calm, a calm which must be absolute and complete. That silence is neither the obscurity of sleep, nor the hush that is occasionally superinduced when the warring senses are overawed by a passing wave of strong emotion. It is a silence that is only too audible because of the inaudibility of the senses and thoughts. The various stages in the inner progress of the soul culminating at last in face to face fellowship with God are well analysed and summed up in the *dasa karyani* of the *Saiva siddhanta*. The expression *dasa karyani* means "the ten achievements" which fall to the share of every *Arurukshu* engaged in *Atmoddharana* before he arrives at the luminous condition known sometimes as *sahaja samadhi* or ceaseless "walking with God" waking or sleeping. These ten spiritual experiences, which, according to one set of Jnanis, are further resolvable into thirty *Erscheinungen*, occur to the soul only during its five *avalavasthas*, but the *ne plus ultra* of the spiritual pilgrimage is the *Bhuma* glorified in the *Chhandogya-Upanishad*, vii, 23, or the *Sanyjya siva bhoga*. The Lord (Siva) is described as *sat chit ananda*, which is the same as saying that He is Life, Light and Love, and no better characterization will do justice to His supernal nature.

Mention is made of the stages of this *dasa karyani* in the great Jnana sastra, the great *Siva Jnana bodhani* (Instruction in the knowledge of the spirit) which is an episode of the great Raurava agama. We have 28 Agamas or Sivagamas attached to the mystic philosophy of the Saiva Siddhanta, and they are *the revealed truth* treating of the science and art of purging the soul of its cankering impurities, and enabling it to

behold god in all His glory, while yet tabernacled in the flesh. They are thus listed in Trilocharas *Siddhanta-Saravali*,

शैवाः कामिकयोग जाजितमथोचितं च दीप्ताह्वयम् ।

सूक्ष्मः कारणमंशुमांशदशाभा साहस्रकंसुप्रभम् ।

रौद्रास्ते विजयं च रौरवमथोनि श्वासमाप्तेयकं ।

सन्तानकिरणारण्यं द्विद्विभक्तं श्रीन्द्रहास्यम् ॥

उद्गीतं शक्तिं च माकुटमथो श्रीनारसिंहं तथा ।

श्रीस्वायंभुवपारमेश मुखयुग्मिनि भद्राह्वयम् ।

तेनाष्टादशसंख्ययोर्ध्वमुखतः स्माक्षालदेहेन ते ।

प्राक्तास्साविषट्ठ एव निखिलोत्तीर्णोत्तम ज्ञानवान् ॥

vv. 3 and 4 in Charyapada. The Rauravagamas thus Raudra, i.e. to say the system of mystic instruction embodied therein is adapted to these souls who are not yet healed of their Anava-mala, the Subtle Corruption which is the earliest to adhere to the soul and the latest to leave it. If an Agama be classed as Saiva in the mystic terminology of the Saiva-Siddhanta, the meaning is that it is applicable to such Vignanakalah (= Vignanakevalah, according to Tattva-prakasa an authoritative treatise on Agamic mysticism) as are already rid of the Anava mala. The terms Vijnanakalah and Vijnanakevalah indicated a class of souls in whom the only remaining taint is the Anava mala. Sivajnanabodham is held to be the cream of the Rauravagama, and has recently been edited in Sanskrit with a commentary, in the pages of the *Pandit*, Benares.

What constitute the dasa-karyani we will now see: the following are their names in ascending order. (1) Tattva-rupa, (2) Tattva-darsana, (3) Tattva-suddhi, (4) Atma-rupa, (5) Atma-darsana, (6) Atma-suddhi, (7) Siva-rupa, (8) Siva-darsana, (9) Siva-yoga and (10) Siva-bhoga. The experiences or achievements herein formulated appertain to the five states of the soul, detailed in the Karana, Svayambhuva and other Agamas, to the five Suddha-avasthas comprising Jagra, Svapna, Sushupti, Turiya, and Turiyatita. These conditions of the soul are mentioned also in Iraiyanarakapporul under the names *kurinji*, *palai*,

mullai, marutam and nāṭal. The *Suddha-avasthas* are also known as *amala* and *nūmala*, in reference to those pure states of the soul, when it becomes capable of shining radiant in its vestment of purity, even as a crystal column, while under the full blaze of the sun in the zenith (cf. *Tiruvārutpayan* of *Umapati*, v. 67). In the *Upadesa-kāṇḍa* of the *Siva-purāṇa* (lxxxiv: vv. 59 and 60) the five *avasthas* enumerated above are said to belong equally to the *kevalavastha*, *Sakalavastha*, and *Suddhavastha*, while the *Mandukyopaniṣad* falls short of even these five *avasthas*, by mentioning four. It is probable, however, that the *turiya* of the *Mandukya* includes the *turiyatita*, and the four *avasthas* have reference to the *amalavastha*. The *dasakaryani* of the *Siddhanta* system, which are achieved by the soul only during the five states of the *Suddhavastha*, includes the twelve *karyas* beginning in the *Pancha-bhūta-dhikkārna*, and ending with the *chaitanya-darsana*, as well as the eighteen *karyas* beginning in the *jñāna-darsana* and ending with the *Paramanandavasa*, and consequently thirty 'triumphs' in all. All these *karyani* (achievements by the soul) and *avasthas* (states of the soul) are to be realised in *samādhi* or spiritual communion.

Tirumular devotes a large portion of his "mystic instruction" (*Tirumantiram*) to the *dasakaryani*, and *Siva-jñānavallalar* does likewise. *Kumara tevar* takes his cue from the God taught wisdom of the *Saiva darsana*, and endues the intellectual *Advaita-vedānta* with a mystic cult, by speaking of a so called "*Vedānta dasavastha*," and "*Vedānta-dasa-karya*." The total number of *avasthas* as realised by the *Agamic-jñānis* in whom the kingdom of Heaven was fully established is eighteen. There is no doubting the fact that *Kumara tevar* was a sanctified soul, but in his hands the presentation of the *advaita vedānta* has assumed a complexion which shows it to be indebted to the *Saiva siddhanta*, in a real spiritual sense.

There is always a danger for those who are intent on cleansing their souls and knowing the true methods of finding God, when they have recourse to books for spiritual instruction,

which are written by men who never enjoyed "Atma-puranam." Such books explain truths as revealed by the dry light of the intellect, and never as they are in their real nature. It requires the most penetrating mind to distinguish works recording the godly experiences of real Svanubhuti, from those that are misleading parodies of such. Intellect is mischievous, unless the Light of God shines through it freely and without stint. On this object Swami Vivekananda adds (Raja-yoga, p. 70) "Read only those books which have been written by persons who have had realization." The Agamas are never tired of adding a similar warning against reading books written by those who are not of God but who affect by the power of their intellect to be of God. It must of course be confessed that till a man has entered the Path of Light, he cannot always successfully distinguish the utterances of a saint from those of the worldly that are perhaps drawn, or felt perhaps drawn, to the reality of the unseen.

V. V. R.

(To be continued)

DID UMICHAND DIE MAD?

Mr. Chandabhoy, B.A., Principal Fort and Proprietary High School, Bombay says in his well written Student's Manual of Indian History that "according to the latest enquiry into the subject he (Umichand) proceeded on a pilgrimage to Malwa soon after the deceit was made known to him and then returned to his business in Calcutta and prospered till his death." If this is true the English Historians of India, who unanimously say that he died mad on learning that he was to get nothing as his reward from the conspirators who won the battle of Plassey for not disclosing the secret of the conspiracy to his Royal Friend Sirajud daulah, must have been misled by — upon Umichand had the false report published by Clive that the trick he had played succeeded even so far as to cause his death.

T. VERABADRA MUDALIAR, B.A., B.L.

HOW NILAKANTHA'S BHASHYA IS GETTING APPRECIATED IN THE WEST

The keenest expounder of Sankara in the West at the present time is Prof: Deussen who has been engaged for some years in writing a General History of Philosophy in German, in view to showing the place of Sankara in such a conspectus. The third instalment of that History is now ready, and we have great pleasure in extracting the following review thereof from *Lusac's Oriental List and Book Review*, (London), Vol. XX. Nos. 1 and 2, January and February, 1909, from the interest it has for us on account of the mention it makes of Nilakantha's Bhashya of the Brahma sutras :—

"It will be welcome news to many students that Professor Paul Deussen has published the third section in Volume I of his monumental *Allgemeine Geschichte der Philosophie*. This latest instalment, a ponderous tome of 728 pages, will greatly enhance its author's already high reputation for profound erudition and keen philosophical insight. It deals with the post Vedic philosophy of India, and falls into two main divisions, treating respectively of the philosophy of the epic period, and of the subsequently systematised schools. In the Mahabharata and the Law book of Manu, which he regards as the literary monuments of an "Epic Period" beginning about 500 B.C., he traces a vigorous though unsystematic course of speculative activity which formed a bridge from the idealism of the Upanishads to the systems of the classical age, and specially to the mature Sankhya, while at the sametime, it was a fertile breeding ground for the heretical Schools of which the great representatives are Jainism and Buddhism. The Sankhya and Yoga in particular appear to bear in the epos primarily the character, not of two distinct schools, but of two different methods for attaining the same object, the realization of the Self, in the case of the Sankhya by reflection upon the manifold phenomena of experience issuing from primal unity, and in the

case of the Yoga by concentration of the mind upon the inward life. As an appendix to this first section is given an outline of Buddhism, with some account of the allied system of the Jains. Then follows the second and by far the longer portion of the volume of which the kernel is formed by (1) a translation of Madhava's account in his *Sarva darsana sangraha* of the nine heterodox schools, and (2) a fuller account of the Vaiseshika, Nyaya, Purva mimamsa, Paniniya, Sankhya, Yoga, and Vedanta of Sankara, in which are included translations of Isvara Krishna's Sankhya Karika, the Yoga sutra, and Sadananda's Vedanta-sara. The whole work is concluded by an appendix giving a summary account of philosophical thought in China as represented by the teachings of Lao tse and Confucius and by Chinese Buddhism, and finally glancing at Japan, with its ancient shinto and its developments of the Confucian and Buddhist doctrines that reached it through China. In a work of such vast scope as this there must inevitably be much that arouses criticism. We are not yet quite reconciled to Dr. Deussen's view that the classical Sankhya arose out of Upanishadic idealism "through accommodation to empirical consciousness," though we must admit its plausibility. We are disposed to question strongly the justice of his dictum that the Vedanta of Sankara "returned to the pure doctrine of the Upanishads" and "is still the creed of the dominant majority of all those Hindus who feel the need for a philosophical basis of their conception of the world" (page 2). The Professor speaks here more as a partisan than as a critic, ignoring the justifiable claims of some millions of e.g. Saivas and Ramanujiyas *We regret too that he has not studied at first hand the very interesting and valuable system of the Saiva Siddhantam which is the dominant creed of Southern India. Much might be said, and ought to be said, of the important developments of the Vedanta in the great Sarva-Bhashya of Nilakantha and of the classical system of the Tamil Siddhantis.* But Dr. Deussen has given us so much material for study, and that of the first quality, that we can overlook

these occasional irregularities of perspective, and gratefully acknowledge our enormous debt of gratitude to him."

We will personally review Prof. Deussen's work in a subsequent number, giving translations of such portions of the original as bear on the Siddhanta Philosophy of Nilakantha. We cannot say that the Professor is unacquainted with the Saiva Bhashya, as we have seen a reference to the Benares edition (published in *the Pundit*) of the same in his classical 'Das System des Vedanta.' Nilakantha was one of the greatest mystics of ancient India as can be readily seen from the following verse which we quote from his Prolegomena to the Saiva-bhashya, and this feature at once distinguishes him from other commentators who were for the most part nothing more than mere intellectual exponents:

व्याप्तसूत्रमिदं नेत्रं विदुषा ब्रह्मरक्षणे ।

पूर्वाचार्यैः कलुषितं श्रीकृष्णेन प्रसाधते ॥

Srikantha had actually seen God and hence lays down his proposition, from the stand point of his Higher Experience, in such terse and clear terms. Appayya's gloss on this verse, though elaborate, will repay careful perusal for its spiritual insight and illumination. The great initiates and sanctified spirits who have contributed to the upbuilding of the Saiva Siddhanta were men who were thoroughly established in God and were in actual fellowship with him, so much, so that their words come down to us with a claim which is altogether magistral and impeceable in every sense.

V. V. R.

ARJUNA'S KHANDAVA FOREST AND THE SELVAS OF SOUTH AMERICA.

(Continued from page 200 of Vol. IX.)

The Khandavadaha Sarga is the last chapter in Adi Parva and therefore precedes the Sabhakriya Sarga and the Rajasuya Sarga with which the Sabha Parva commences so that the very first step taken by the Pandavas towards strengthening and improving the Empire of Khandavaprastha which their powerful and influential matrimonial alliance with Panchala forced Dhritarashtra to give them as their share was the destruction of the terrible Khandava Forest which was therefore the foundation stone, as it were, of the future greatness and undisputed supremacy and glory of the Pandavas over all the states. After extending the limits and increasing the population and improving the resources of their Empire, they set out on conquering expeditions in different quarters and subdued all the powerful kings and compelled them to acknowledge their suzerainty; and to make a public demonstration of their undisputed sovereignty over the Indian World whose limits were not probably confined to the boundaries of the present British Empire they performed the Rajasuya sacrifice in which all the kings openly took the oath of fealty and paid enormous tributes to the Pandavas, their suzerain Lords which made their treasury simply inexhaustible. This unrivalled power, glory, prosperity, strength, wealth and the populousness of the state excited the mean jealousy of their less competent and powerful cousin brother Duryodhana which eventually brought about the Great War. Therefore if the Mahabharata is rightly understood the Khandavadaha or the burning of the Khandava Forest appears to be the keystone of the greatness of the Pandavas which led to the Great War and the description of the destruction of the Forest becomes therefore very important in the development of the story of the Mahabharata.

The story of the conflagration of the Forest begins thus in the Mahabharata :—

Krishna and Balarama came with large dowries from Dwaraka to Khandavaprastha for bestowal upon Subhadra

who had just then married Arjuna. Balarama and the Vrishni heroes then returned to the city of Dwaravati but Vasudeva remained behind with Arjuna in the delightful city of Indraprastha which had been built by the Pandavas soon after the Partition. It was about this time that Arjuna and Krishna proceeded to the banks of the Jumna to spend the pleasant summer days on the outskirts of the great Khandava Forest which must have occupied a large portion of the Empire of Khandavaprastha. There summer Mansions and pleasure gardens had been erected which contained numerous costly and well flavoured viands and drinks and other articles of enjoyment with floral wreaths and various perfumes. The two heroes with the women of the party being unsteady with wine began to sport and enjoy the pleasures of the vernal season.

To Vasudeva and Dhananjaya thus enjoying the vernal pleasures in this forest like the twin celestial Aswins, there came a tall, red complexioned Brahmana with a beard which was bright yellow tinged with green. On the approach of the Brahmana both Arjuna and Krishna hastily rose from their seats waiting for his commands. The Brahmana said that he was a voracious Brahman and solicited them for sufficient food "O tell us what food will gratify thee so that we may endeavour to give it thee" said the warriors. The Brahmana replied, "I do not desire to eat ordinary food. Know that I am Agni. Give me the food which suiteth me. This Forest of Khandava is always protected by Indra and protected as it is by the illustrious one I always fail to consume it. In that Forest dwelleth with his followers and family a Naga called Takshaka who is the friend of Indra. It is for him that the wielder of the Thunderbolt protecteth this Forest. Many other creatures also are thus protected here for the sake of Takshaka. Desiring to consume the Forest I succeed not in my attempts in consequence of Indra's prowess. Beholding me blazing forth Indra always poureth water from the clouds. Therefore I succeed not in my attempts in consuming the Forest Khandava although I very much desire to do so. I have now come to you who are both

skilled in weapons. If you help me I will surely consume this Forest for even this is the food that is desired by me. Conversant as you are with excellent weapons I pray you to prevent those showers from descending and preventing the creatures from escaping when I begin to consume this Forest."

Then follows a description of the circumstances that led Agni to desire to devour the Forest. We shall refer to those circumstances before proceeding to the Destruction itself. It would appear that a great king called Swethaki performed numerous sacrifices lasting for several long periods so much so that all the Brahmanas became sickly in consequence of having officiated at the several sacrifices and refused to help Swethaki any longer when he set his heart upon performance of another sacrifice which was to last for very many years. In this difficulty he was left with no other alternative than to pray to Rudra for help. Rudra appeared to him and said "If thou canst for twelve years pour without intermission libations of of clarified butter into the fire, thyself leading all the while the life of a Brahmacharin then thou shalt obtain from me what thou askest. In that sacrifice of Swethaki Agni had drunk clarified butter for twelve long years: Indeed butter had been poured into Agni in a continuous stream for the period."

Having drunk so much butter in Swethaki's Sacrifice Agni became pale and lost his colour, could not shine as before and suffered from a loss of appetite from surfeit and his energy itself became weakened and sickness afflicted him. In this affliction Agni went to the abode of Brahma and said "O Exalted one Swethaki hath gratified me to excess. Even now I am suffering from surfeit which I cannot dispel. I am reduced in splendour and strength. I desire to regain my permanent nature" and Brahma replied, "Thou hadst eaten for twelve long years the sacrificial butter poured into thy mouth by Swethaki. It was for this that illness hath afflicted thee. But O Agni grieve not for it. I shall dispel the surfeit of thine. The time for it has even come. The dreadful Forest of Khandava that abode of the enemies of the Gods which thou

hardest of old once consumed to ashes at the request of the Gods hath now become the home of numerous creatures. When thou wilt have eaten the fat of those creatures thou shalt regain thine own nature. Proceed thither in haste to consume that Forest with its living population. Thou wilt then be cured of thy malady. Accordingly Agni suddenly blazed forth in anger assisted by Vayu. Beholding Khandava on fire the dwellers of the Forest made great efforts to extinguish the conflagration. The Elephants by hundreds and thousands speeding in anger brought water in their trunks and scattered it upon the fire and thousands of many headed snakes mad with anger hastily began to scatter upon the fire much water from their many hoods and so the other creatures by various appliances and efforts soon extinguished the fire. In this way Agni blazed forth in Khandava repeatedly even for seven times and it was in this way that the blazing fire was extinguished there as often as it blazed forth.

Agni then in despair appealed again to Brahma recounting to him the circumstances of his failure to consume the forest. Brahma then reflecting for a moment said "I see a way by which thou mayest consume the forest of Khandava to day in the very sight of Indra. The old deities Nara and Narayana have become incarnate in the world of men to accomplish the business of the celestials. They are called Arjuna and Vasudeva. They are even now staying in the Forest of Khandava. Solicit them for aiding thee in consuming the Forest. They shalt then consume the Forest even if it be protected by celestials. They will certainly prevent the population of Khandava from escaping. I have no doubt in this." On this advice of Brahma Agni as we have seen approached Arjuna and Krishna and solicited their aid.

In this account of the reasons which induced Agni to devour the forest it is interesting to note the important revelation contained in Brahma's reply above quoted that the Forest had once before been destroyed by Agni at the request of the Gods and that the Forest has since assumed gigantic

proportions owing to the continuous existence probably of the same physical causes that led to the primeval growth so that the conflagration of the Khandava Forest recorded in the Mahabharata and which is reproduced here is evidently the second instance of the destruction of the Forest so far as human traditions and records go.

On this appeal of Agni for help Arjuna said "I have numberless excellent celestial weapons, with which I can fight many Indras together. But I have no bow suited to the strength of my arms and capable of bearing the might I may put forth in battle. In consequence of the lightness of my hands I require arrows that must not be exhausted. My car also is scarcely able to bear the load of arrows that I would desire to keep by me. I desire celestial steeds of pure white possessing the speed of the wind. Then there is no weapon suited to Krishna's energy with which he can slay Nagas and Pisachas. It behoveth thee to give us these means by which we may thwart Indra from pouring showers upon the extensive Forest. Thereupon Agni prayed to Varuna "give me without loss of time that bow and quiver and that ape bannered car which were obtained from King Soma. Partha will achieve a great task with Gandiva and Vasudeva with discus. Give both to me to day. Having got them all from Varuna. Agni gave to Arjuna the Gandiva with two inexhaustive quirers and a car furnished with celestial weapons and with a banner bearing a large ape and to that car were attached steeds white as silver and born in the region of the Gandarvas. Pavaka then gave unto Krishna a discus with an iron stick attached to a hole in the centre and thence forward it became Krishnas' favourite weapon. Then Arjuna and Vasudeva filled with Joy said unto Pavaka 'O exalted one furnished with weapons knowing their use, possessed of cars with flags we are now able to fight with even the celestials and Asuras not to speak of Indra desirous of fighting for the sake of his friend Naga, Taxshaka. Arjuna also said "O Pavaka while Krishna moves on the battlefield with the discus in hand there is nothing

in the three worlds that he will not be able to destroy by hurling this weapon."

Having obtained the bow Gandiva and this couple of inexhaustible quivers I also am ready to conquer in battle the three worlds. Therefore O Lord "Blaze thou forth as thou likest surrounding this large forest on every side. We are quite able to help thee. Thus encouraged Agni began to consume the forest of Khandava exhibiting his all consuming form like that at the end of the Yuga. The forest then looked resplendent like Meru blazing with the rays of the sun formed thereupon. The heroes riding on their cars and placing themselves on the opposite sides of the forest began a great slaughter on all sides of the creatures dwell in Khandava. At whatever point the creatures would be seen attempting to escape thither rushed those mighty heroes. The cars themselves moved so fast around the Forest that the inmates of the Khandava saw not an interval of space to escape. Those excellent heroes seemed to be but one and while the Forest was burning hundreds and thousands of living creatures uttering frightful yells began to run about in all directions, some had particular limbs burnt some were scorched with excessive heat and some were withered therewith and the eyes of some came out and some ran about in fear and many rose upwards and soon fell whirling into the blazing element below and some were seen to roll on the ground with wings, eyes and feet scarred and burnt and the tanks and ponds within the forest began to boil and the fishes and tortoises in them all seemed to perish. The burning bodies of various animals looked as if fire itself had assumed many forms. The birds that took to their wings for escaping from that conflagration were pierced by Arjuna with his shafts and cut into pieces they fell down upon the burning element below. Then the illustrious dwellers of Heavens went to Indra and complained "Why O Indra doth Agni burn these creatures below? Hath the time come for the destruction of the world?" Vasava there upon soon covered the sky with masses of clouds of every kind and began to shower rain upon the burning forest. Those

masses of clouds by hundreds and thousands commanded by Indra began to pour rain upon Khandava in showers thick as the flagstaff. But the showers were dried up in the heat of the fire.

Then Indra collected more masses of clouds and caused a heavier downfall. The flames contending with the great showers were terrible to behold. Arjuna covered the sky with his innumerable arrows like the moon covering the atmosphere with thick fog. No living creature could therefore escape from below.

It so happened however that at this conjuncture Takshaka, the chief of the Nagas was not there having gone at that time to the field of Kurukshetra. But Aswasena the mighty son of Takshaka was there and he made great efforts to escape from that fire but was prevented by Arjuna's shafts. His mother then determined to save by his swallowing him and she first swallowed his head and then his tail. Desirous of saving his son the she snake rose up while still employed in swallowing her son's tail but Arjuna on beholding this, severed her head from her body by an arrow. Indra to save his friend's son raised a violent storm and deprived Arjuna of consciousness and during those few moments Aswasena succeeded in effecting his escape. Beholding that manifestation of the power of illusion and deceived by that snake, Arjuna was much angered. He forthwith cut every animal seeking to escape by the skies into two, three or more pieces. Then Arjuna, Arjuna and Krishna counselled the snake that had escaped so deceitfully "Never shall thou be famous." Then there came for the protection of the forest numerous birds of the Garuda type, innumerable Nagas vomiting virulent poison who were all cut to pieces by Arjuna and there came also innumerable Asuras with Ghandarwas, Yakshas, Rakshasas, Nagas sending forth terrific yells. But all these enemies the Daityas and Dhruvas were destroyed by Arjuna and Krishna. Then these heroes met the celestials with Indra at their head who caused several times terrible downpours to crush the fire. Then Indra tore a large peak from

Mandara and hurled against Ariuna, his son but the latter tore the mountain peak into thousand pieces by his arrow.

And it so happened that Krishna suddenly beheld an Asura of the name of Maya escaping from the abode of Takshaka. Agni pursued the Asura. Vasudeva stood with his weapon upraised ready to smite him down. Seeing the discus uplifted and Agni pursing from behind to burn him Maya said "Come to me O Arjuna and protect me. Arjuna said 'Fear not' thereupon Krishna ceased to slay Maya who was the brother of Namuchi and Agni also burned him not and while the forest burned Agni spared only six of his dwellers namely Aswasena, Maya, and four birds called Sarangakas.

Then the story of the four Sarangaka birds which escaped the fire is related. These birds are the issue of a Rishi called Mandapala. When Mandapala attempted to enter Heaven he found he could not obtain admittance. On enquiring the reasons he found that he had no offspring and that Heaven was accordingly refused to him. He then determined to have offspring and on reflection understood that of all creatures birds alone were blessed with fecundity. Assuming the form of a Sarangaka the Rishi had connection with a female bird of the same species and he begot upon her four sons who were all reciters of the Vedas. Leaving these four sons with their mother in the forest the ascetic went to another place. There the Rishi saw that the forest was on fire. He then began to propitiate Agni who being gratified with the panegyrics of the Rishi promised to spare his four children in the form of Sarangakas. Thus of the innumerable population of the Khandava Forest, only six creatures escaped destruction viz. Aswasena the son of the Naga Chief Takshaka, Maya who built the famous Sabha or Assembly Hall of Indraprastha in which Rajasuya Sacrifice was performed and the four sons of the Rishi Mandapala.

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(To be continued.)

HAPPINESS.

Man always tries to secure happiness and shun misery. The majority of these seekers after happiness do not make use of their reasoning faculties in the understanding of what real happiness is, but they, being deluded by their senses, set their whole mind on securing the unreal and transitory pleasures of this world. Let us now see what our shastras say on this subject. Happiness is divided into three classes :—(1) Lowest or *Adhama*, (2) Intermediate or *Madhyama*, and (3) Highest or *Uttama*.

(1) By *lowest happiness or Adhama*, is meant what is known in the *Srutis* as *Manushyananda* (pleasures of man). It includes the pleasures of music, of beautiful sights, of sweet-scented flowers, of delicious foods, of perfumes applied to the body, of houses filled with wives, carriages and wealth, and of others of various kinds. It may be surprising to many to hear that these pleasures which have occupied the minds of a great many people are of the lowest class. From the following reasons it will be evident that they are really so :—

(i) These pleasures are not always enjoyable, for they exist only so long as the objects which give us these pleasures, exist. Not only so, but the very pleasure we feel in them is more than counterbalanced by the pains we suffer in our efforts to secure them.

(ii) These pleasures are not viewed alike by all, for what pleases one's senses does not please those of another. No two persons agree together in their ideal of sense-pleasure.

(iii) All these pleasures are not enjoyed by any one man. A king in the enjoyment of many pleasures is grieved by the absence of a son to inherit his kingdom after his death ; a poor man, pleased to be the father of many children is grieved for want of means to support them ; and a sick man, though he

possesses immense wealth, is grieved because he cannot eat what his tongue desires.

Thus it is seen that man is never in the enjoyment of unmixed pleasure. These reasons clearly show that these sense pleasures are unreal and of the lowest sort. If then it is asked why it is that people call them happiness, no other answer can be given than that they are ignorant of the nature of real happiness.

(2) *Intermediate or Madhyama happiness* is known in Sruties as Devananda (pleasures of Devas). By performing the karmas enjoined on us by the Vedas, by founding charity institutions, by building temples and by various other good deeds, we obtain Devatvam and are placed in Swarga Loka. There we enjoy pleasures quite different from the worldly ones. There we enjoy unmixed pleasures; we are free from disease and pain. But in spite of all these advantages there is one defect in them, and that is, that they last only for a time. It is the force of our good Karmas that keeps us in Swargam and naturally when this force is exhausted we must return to earth to gather fresh experience. And it is because of their short duration that they occupy an intermediate position.

(3) The highest or Uttama happiness is known as Brahmanda or Moksha or eternal bliss. Moksha means liberation from the sorrowful *Samsara* of life and death which may be either in this world or in the higher worlds. From the moment of conception in the mother's womb to the moment of birth and from the moment of birth to the moment of death, man's life is full of miseries; he never enjoys happiness. Whereas moksha is a state of unconditioned bliss. This bliss has an existence independent of time, space and causation. That is the happiness which every one of us should strive after; and it is our duty to work for its attainment. There is no doubt whatever, that by our efforts, we shall be able to enjoy it either in this life or in some lives to come. The man whose mind is fixed solely on the gratification of sense-

pleasures, never enjoy Brahmananda or eternal bliss. Our sacred books point out to us many paths that will finally lead us to that ocean of pure bliss. They are Sariya, Kriya, Yoga and Gnana margas, otherwise called Dasa, Satputra, Saha and Sanmarga. The various duties assigned to each are only such as our love of the master, or father, or friend, or lover will induce us to manifest in tokens of our love. These duties are meaningless except as tokens of our love and as disciplining us to love and love more God and His creatures.

I quote below a verse from the Gita where all these four paths are set forth..

“Therefore with bowing and body bent, I ask grace of thee, Lord and Adorable, as father to son, as friend to friend, it is meet, O Lord, to bear with me as Lover to Loved.” It may also be observed that *Saivism* of to-day which is regarded as the true modern representative of the historic religion of the Gita and Mahabarata period combines all these four paths unlike other religions which point out only one or other of these paths and the great saints St. Appar, St. Gnanasambanthar, St. Sundarar and St. Manickavachakar are regarded as teachers of these four paths. So Love is the essence of all real religion and real worship of God is the worship of God's creatures and loving them one and all without distinction of caste and creed and unless this is fully recognised and practised, no real spiritual progress is possible.

M. D.

NOTES AND COMMENTS.

On the receipt of Mr. Nallaswami Pillai's thesis read before the Calcutta Convention of Religions, Mr.

An Appreciation. S. Saminatha Iyer, Secretary Tamil Sāṅgam writes as follows. "I am exceedingly glad to acknowledge the receipt of your valuable pamphlet and I thank you much for the kindness in sending me the same. I went through it rather carefully. I am glad you have put forth your arguments with all possible clearness and your geometrical and grammatical illustrations are beautiful. "I see God, I reflect God, I become God like, Godly God. I am God" is simply beautiful. This is the keystone of the whole pamphlet. I simply admire your range of religious study, why I even envy you for the same. The fervour and patriotism with which you advance your theory is commendable. I am sure you ought to have had a warm reception at the assembly. Some of the arguments and statements put forth by you may not be palatable to Vedantins who may differ from you. But taken as a whole, your paper is very interesting and you deserve the thanks of the Saivites of Southern India for ably representing their cause at that learned assembly."

Besides attending the Convention of Religions at Calcutta, we are glad to note that Mr. Nallaswami Pillai was good enough to do some work for the cause of Saivism during his brief holiday. On 2nd May, he presided at an inaugural meeting for reviving the old Vedagamokta Saiva Siddhanta Sabha founded by his teacher the late Srila Sri Somasundara Nayagar Avergal and delivered an interesting address in which he dwelt at length on the great message to humanity which Saiva Siddhanta contained. The chief point of his address consisted

in his counselling his hearers to live the life of Love and good will which Saivism taught, and that love and love alone should govern their thoughts, speech, and work, and that they should never offend anybody by their propaganda, otherwise they would fail in their cherished object of spreading Saivism. Their ideal of God is as Love, and it is this bliss of Love they want others to share and catholicity of spirit and sweetness of speech are essential if they really wanted others to share in our 'Master's Joy.' He also assisted at the Prathishta ceremony of St. Thayumanavar's holy image at the Sri Thayumanaswami Mutt at Trichy Rockfort, on 5th May and on 7th and 8th May, he presided at the Anniversary of Tiruchengode Saiva Siddhanta Samajam. The leading spirit of this Samajam is Sriman Muthuswami Konar Avergal, and great credit is due to him, and the Mittadars of the Taluq for the excellent arrangement made on the occasion. The celebration consisted of Abhishekams in the Temple, feeding and clothing of the poor, and a number of lectures delivered by several pundits who attended from far and near. In the first week of June, Mr. Nallaswami Pillai delivered two lectures at the Saiva Siddhanta Sabha, Trichinopoly, and one in Tanjore at the Besant Hall. In the first lecture at Trichy he explained at considerable length the nature of the Soul or Jiva, and showed how the understanding of this subject was the keystone to the whole Philosophy. Mr. A. V. Gopala Chariar, M.A., B.L., High Court Vakil presided on the occasion and the lecture was very much appreciated. At the special request of the Sabha, he delivered a lecture on Sivagnanabodham and gave the gist of the whole book in a lecture of two hours duration. The Thambiranswami of the local Mutt presided on this occasion. At Tanjore, he briefly spoke on the chief points of Saiva Siddhanta, and as one of the audience pointed out, his speech was unexceptionable in form and conception.

We are glad to announce that Mr. Nallaswami Pillai is also busy preparing the English translation of the **Brihata Bashya**. Bashya published in these pages for being brought out in book form. He is adding a lengthy introduction in which the position of Saivism in the History of Indian Religions will be fully noticed. It is proposed to add a translation of nearly all the Rudra Hymns from the Rig Veda, following the commentary of the great Sayanacharya. The European translations now existing do not in any way do justice to the spirit of the original.

Pandit E. Ratnavelu Mudaliar of the Christian College has laid the Tamil public under a deep debt of gratitude to him for bringing out **A Tamil Dictionary of proper names**. This invaluable work. Mr. J. M. Nallaswami Pillai has written a brief introduction to it pointing out its importance. The book dealing only with the proper names has gone into a bulky volume consisting of 740 pages and contains a vast deal of information on all the classical names, available in no other book. The book is priced cheap at 3 Rupees and should be in the hands of every Tamil Student and Scholar.

This was held at Guntur on the 21st and 22nd of August under the Presidency of Mr. T. Ramachandra Rao retired Sub-Judge, and it must be pronounced a success in every way. Mr. V. V. Sivavadhanulu welcomed the members in a nice speech and pointed out the important work the Theosophical Society was doing. The President's speech on the message of Theosophy was more or less in a similar strain and he illustrated his subject by taking some stories from the Upanishads and Puranas. Mr. C. Nanjundappa of Cuddappah is an ardent Theosophical Missionary and spoke in Telugu with great eloquence. Mr. Narasimmayya of Chitpur spoke also very

well on Hinduism and Theosophy. The *coursage* must be pronounced to be a failure. An interesting feature was introduced into the meeting by organizing two lectures for the benefit of our woman-kind. Great credit is due to Mr. Sivavadhanulu for the success of the federation.

The one great mistake of the various speakers consisted in trying to identify Theosophy with some one form or other of the Indian Schools of Philosophy. If as some speakers admitted, Theosophy is broad enough to admit atheists into its fold, why then this identification? It is a narrowing of the platform which cannot but be detrimental to the true interests of the Theosophical Society. Individuals can no doubt hold up the excellence of this or that teaching but to say that that is Theosophy is a far different thing. One grave error however was committed by the President in his speech or shall we call it a slip? In giving the famous story from Kena Upanishad which will be found fully quoted in our last number, he omitted all reference to Uma Haimavatim's appearance and Her Message to the gods. "It is through the Victory of Brahman that you have thus become great." After that he knew that it was Brahman." And he added that Indra meditated and thus found out Brahman. This message of the President is in direct conflict with the teaching of Upanishad "that he by whom Brahman is not thought, by him It is thought. He by whom It is thought knows it not." This means that one cannot know God by his own efforts, by his own knowledge, by his by his Pasa and Pasugnana but by the Grace of God, by Pathignana, represented by the Supreme Person and Majesty of Uma Haimavatim, translated as it is even by Sankara as Brahmaghana. These two Schools are as poles asunder, and it may be true that man can by his own effort know and become God but the Upanishad can give no support to such a doctrine.

In Mr Narasimmayya's address he advanced a curious theory. He said Sat Chit and Ananda were attributes of Isvara and Sat was Brahma, Chit Vishnu, and Ananda Isvara. We dont know in what Hindu book he gathered this information. 'Satyam Gnanam Anantam, are not attributes of God but it is the very definition of Brahman, His absolute nature. At any rate 'Sat' cannot be an attribute, it is the very Being, God absolute "In the beginning, my dear only Sat there was, one without a second. May I grow forth." (Chandog. Up 6-2-2). It is more curious how Sat is Brahma, etc., when we know that every one of the Trinity and even the Jiva is Sat Chit Ananda. These are novel doctrines, unknown to Indian Philosophy to say the least of it.

We beg to draw the attention of our readers to the enclosed circular of this longstanding firm.

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THE RATIONALE OF SYMBOLIC WORSHIP*

Too often, ignorance the most gross and inattention the most heedless have obscured the grandeur of the subject. We dare say that among so many preachers who pour forth their vials of invectives upon poor employers of images, there is not one, who has understood or made even bona fide attempts to understand the principles involved in setting up images in our public places of worship; and the reason therefor is not far to seek. These men have approached the subject, not in a spirit of reverence and of enquiry as is due to a grand subject, not with an open mind ready to be impressed with truths as they occur when pushing on their enquiry, but with a biased heart towards "idolatry" as they dub it, with all their predilections against it and as such with a jaundiced eye. We do not altogether blame them for this attitude of their mind. Often they are men with the best of intentions, but there is the prejudice lurking in their minds to which they easily, unconsciously no doubt, succumb, especially when suitable opportunities do not present themselves to alter their notions. Ignorance, in this, as in all other kinds of evil, has been at the root.

Philanthropic missionaries, we must give them due credit, the pioneers of the present day civilization, the torch bearers of knowledge and culture to far off regions of gloom and darkness, imbued with the sole spirit of "wooing the heathens to Christ," begin their labours of love by first aiming blows at the national institutions of these strangers they come in contact with; and this could not be better done, than by bringing into contempt the national temples, the idols, the religious processions and their ceremonies, in schools where our young men

* A paper read before the 3rd Saiya Sainaja Conference at Negapatam 1908.

resort to for their moral advancement and culture, and on occasions of festivals when our men gather, by prophesying their ruin one day by holding forth on the fates that overtook the once mighty Rome and Greece, which were also once studded with temples of Gods and goddesses as India at the present day is, but of which not a single vestige is left and not a single votary is now to be found.

In the public schools set up by these well meaning missionaries, our young men are taught not veneration for the sacred institutions of their forefathers, not respect for the cherished ideals which their ancestors preserved at the risk of their lives and property, but are systematically taught to abjure their faith, are told that their ancestors were men removed but one step from the level of the brutes. What wonder then that our young men, who sat at the feet of these foreign Gurus either drifted into irreligion or sought their mental peace and comfort in alien faiths. The contagion of decrying the use of images has spread from these missionary Gurus to our own countrymen, which has culminated in the establishment of new movements with new (?) ideals as if Vedantha or Siddhanta is not wide enough to enclose within its bosom such shades of opinions. This would have deluged the whole of our land had it not been for the disinterested labours of these very foreigners, the founders of the Theosophical Society who, by coming here to quench their thirst of spirituality at the very fountain head, came to our rescue. Twenty five years ago, any movement to uphold the setting up of images would have been greeted with sneers and ridicule, but now that a mighty wave of revivalism due to the labours of the gifted Swami Vivekananda (may the memory of this great man live long) has spread throughout the length and breadth of this land, we are able not only to maintain our ground but also to hold ourselves head and shoulders above all other nations of the earth and prove to the hilt the inner grandeur of the spirituality of our Rishis and Saints

whose descendants, we are proud to own, we surely are. Hence forward our prime duty must be to guard those sacred treasures of spiritual truths entrusted to our care from 'being misunderstood, misrepresented and misused and make them available for profitable use by others also. In so doing, we should lay special stress upon the fact that **Brahmavidya**, India's Religion, is not a series of fables or legends, does not depend upon the truth or otherwise of the historicity of this or that man, this or that event, though it welcomes the advent of any man who could enliven spirituality or any event that could strengthen the spiritual stronghold, but it is a haven of eternal, unchanging and universal principles. Nations which have been manufacturing all sorts of liquids to intoxicate man with, practising all sorts of imaginable cruelties on poor dumb creations to gorge on their flesh etc., and multiplying engines of war and oppression, and with enough Christian charity, are making huge preparations for taking the lives of countless millions of human beings, may be slow and may be even unwilling to recognize this, but we must push on in spite of all difficulties, and with Light and Love, we are sure to succeed.

Coming now to the subject on hand, if we carefully examine the religious history of humanity, of ancient nations of both the old and new worlds, and scrutinize their traditions and sacred lores, we will know for certain that they were all idol-worshippers. History tells us that the once mighty nations of the earth, the ancient Egyptians, the Assyrians, the Babylonians, the Medes and the Persians and the Phœniceans were all worshippers of idols. The ancient Greeks and Romans were idol worshippers. The Celts, the Gauls, the Teutens, the Germans, the Slavs, the Icelanders were all worshippers of idols. We know from the Kuran that the ancient Arabs, the tribes that gave birth to the Renowned Prophet Mahommed, were steeped in idolatry. The Bible itself makes mention of peoples in and around the Holy Land of strange peoples worshipping strange Gods of

whom Milton speaks with such thrilling horror and telling effect in Books I and II of the *Paradise Lost* when describing the Glory of Jehovah in and around Syria, were the Ammonites, the worshippers of Baal and Moloch. There were also the Ammonites, the Moabites and others who were worshippers of Chemos, Astoreth, Thaminuz and other gods.

Before we wish to condemn these various nations for their idolatrous worship, we must try to seek for a common ground upon which they all stood, for a common sentiment which influenced them in setting up material idols. Our prejudice, or rather, we would grant, our elevated notion of God, must not deter us from finding out this common feeling which impelled them all to seek material idols, a common sentiment which prompted them to carve their Gods in stones, bronze and wood. Let us see.

Our knowledge of things is derived chiefly from our experience of the world through the organs of sense called Gnanendriyas, they being carriers of knowledge to the soul. The organs of hearing and sight are called intellectual senses by way of pre-eminence, for the great mass of our knowledge is accumulated in the course of our experience of the world through the Eye and the Ear. Men are born in a state of mental and physical nudity, naked in body and naked in mind; and Nature leaves us free to clothe ourselves, our body and mind, with the materials which she herself has supplied us all around. "Men evolve into a state of perfect knowledge by assimilating into the living organism whatever the mind appropriates from without." "All truths of science are brought home to our mind either directly by close observation or indirectly by their inculcation by competent teachers or through well written treatises. The whole world is thus a vast school in which we are all children learning nature's lessons (truths) from the sun, the moon, the stars, the oceans, the mountains, men, animals and birds which form so many books. The mind is thus a blank

white sheet of paper the impressions whereon of the colors of the world are being formed by the organs of sense, especially by the exercise of the ear and the Eye. The world, the veda asserts, is the Bhogya, the soul is the Bhokta and the senses are the Karanas or instruments of knowledge."

वाह्यान्तःकरणद्वारा शरीरयोगसाधनं ।

अनौश्रवात्वा बध्यतेति कथयान् ॥

योक्तायोसं प्रेरितारं च मत्वा ।

एष हि दृष्टा स्पष्टा श्रोता धाता स्तयिता मन्ता दोढा कर्त्तृविज्ञानात्पुरुषः ॥

As the Upanishad says :—Whether the wonders of creation, the Infinity of space and time influenced them or whether the evanescent nature of things around them affected them and made them seek for a permanent and lasting thing, we know for certain that in this school they learnt religion. Some of these nations looked to the darkside of things, such as the thunders, the Plagues, pestilence and other kinds of horror. Themselves being hideous and frightful monsters, steeped in bloody murders and rapines and finding also around them men alike steeped in blood and rapine, they converted their God or Gods who, as they taught, shaped their destinies, into hideous monsters. Similarly other nations shaped their ideas of God or Gods from their physical, mental or spiritual standpoints according as they deemed man as composed of bones, skull, jaws, and flesh, or as composed of passions gross or sensual, anger or sympathy, or as a pure noncorporeal spirit capable of transcending the physical and mental planes; of course, their views of heaven and its bliss considerably varied according to these standpoints.

But what made them transfer their thoughts in moulds, carve their ideas in stones, metals and wood? In our schools were we not in the habit of committing what we learned from our teachers to slates and paper? Do we not commit to writing what we learn and know at least for the purpose of remembering it. Why should we not extend this same principle to the ancients, who had already learnt religion from

the school of nature and who had their appropriate shapes of God or Gods, frightful or delightful, already prepared in their minds? How else ought they to remember them than by transferring the shapes into moulds of stones and metals when they had already learnt the use of carving in metals and stones? "If we want to remember a thing well" says Cobbett "put it in writing even if you burn the paper immediately after having done so; for the eye greatly assists the mind." The ancient nations transferred their thoughts into something concrete, into some tangible forms which they might touch and feel, which might serve them as models, as guides to what they thought their summum bonum of life, something which affected them in life and death. Indeed they served them as guides to good or bad actions according as they happened to be good or bad models. They were the best suppliers of motives in their bloody wars or in the transcendental flights of their imagination. We all know what a tremendous power religion supplies man with for good or evil and we need not be reminded of the crusades and the Inquisitions for the purpose. Says an American sage "condense some daily experience into a glowing symbol and an audience is electrified. Put the argument into a concrete shape, into an image—some hard and some sound and solid as a ball, which they can see and handle, and carry home with them, and the cause is half won". It is this principle which guided nations to mould their thoughts in wood, stones and metals. Herein lies the secret of setting up images.

Thus we see that the ancient nations of the earth set up images of the gods they worshipped according as they conceived them to be, which was, of course, in proportion to their advancement in the knowledge of God. These images that they thus set up often serve as tests of the knowledge of God which they possessed. Spiritually advanced nations had images beaming with high spiritual ideas. Horrible images were the result of horrible ideas. The Ammonites used to set up images of Baal and Moloch which were frightful to look

at. Moloch had an image with the head of a calf and arms extended to receive victims. The sacrifice propitiated in honor of it consisted in heating the brass image red hot and then placing the infants in its extended hands, or in having the images hollow, kindling a great fire inside and then dropping the infants into the fire through an aperture in the breast of the idol. Abominable as these practices were, we must understand that it is not the fault of the image of Moloch that took the infants into its hands. It is the people that were at fault for offering such sacrifices. We must condemn the evil notions about God that were the cause of setting up such ignoble images. Suppose a benevolent Government like the Government of Lord William Bentinck which put an end to the inhuman custom of suttee, enacted a rule making such practices punishable and in consequence such practices were not repeated but that these evil notions still lurked in their minds, are not the people then to be condemned for entertaining such evil notions? Whether people set up images or not, evil notions are always evil notions. They commonly say that the Hebrews set up no images. But we read in the old Testament that Samuel hewed Agag into pieces before Jehovah, that Abraham was tempted to sacrifice "Isaac" that Jephthah offered his daughter to Jehovah and Hiel, the Bethlite, built Jericho laying the foundation thereof in Abiram his first born and setting up the gates thereof on his youngest son Segab. What do you think of all this? Is it not as shocking to hear as the tale of the Ammonite rites? Does the Jew's Jehovah fare better than the Ammonite's Moloch? As a matter of fact, this Jehovah, or Jahveh was the deity of one clan while Moloch was the deity of another clan. The fight between the various clans recorded in the old Testament was also the fight about the supremacy of the respective deities. The god of Israel was, in some instance, more and in some less, powerful than the Gods of their enemies. Thus David in more places than one compares Jehovah with other Gods. "The Lord is a great god and a great king above all gods". And Jephthah

says to the Ammonite king "wilt thou not possess that which Chemosh thy God giveth thee to possess, so whosoever the Lord our god shall drive out before us, them shall we possess." "Their Gods" said a Jewish prophet to a king of Israel "are gods of the hills, therefore they were stronger than we, but let us fight against them in the plains and certainly we shall be stronger" Is it a mistake to suppose that the Israelites alone had true notions about god, while all other nations, their neighbours on all sides, some of them belonging to their own class, had, as they themselves assert, if we believe the Testament, cruel and crude notions about God and Religion. The labours of impartial scholars however have clearly proved that the Israelite Monotheism was developed from fetichism and idolatry. Mr. Myron Adams of Boston, America, a congregational churchman to boot, in his book "Creation of Bible", and especially in the chapter "From Gods to God", shows this clearly, and proves that the history of wars recorded in the old Testament were written long after the development of Monotheism from fetichism by the prophets and that Jahveh of Ibrahim Moses and other Patriarchs was a simple clannish Deity, the god of Israel. In spite of the humanizing tendencies of Christianity, Christianity still bases its claim upon the cruel clannish deity of Israel. Though Christians elevated this clannish Deity Jehovah to the high rank of the sovereign Ruler of the universe, it seems that his taste for human blood is infinitely more increased in proportion as he is elevated. Mr. John Stuart Mill, that high souled Champion of Liberty, observes thus. "Such then is your Gospel—your good news to Mankind and yet you cry out against the abominations of pagan religions. Let us consider one of the most cruel. It seems that the Mexican God before whose image the priests cut open the breasts of living victims in order the priests may smear its lips with blood from their torn out but yet palpitating hearts, was a god of benevolence and mercy compared with the Divine monster you set up before us. The Mexican's sufferings after all were short, and he was after all a

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TIRUMANTRAM.

AGNIKARYA OR FIRE-SACRIFICE.

பாழியகலுமெரியுந்திரிபோலுட்
தீழியகலுமுறுவினேநோய்பல
வாழிசெய்தங்கியுதிக்கவகைவிழும்
விழிசெய்தங்கிவினேசுடுமாமே.

When the old old sins committed with the body
lighted as a wick in the lamp of the world,
are poured into the Fire (of Gnana) raised
with songs, they will be burnt up by this Sacred Fire.

NOTES.

Our Tanu (body) Karana (senses) Bhuvana (worlds) and Bhoga (enjoyment) are all formed out of matter for eating out our good and bad Karma. So the light gained in this material evolution is compared to the lamp light (மாயாதலுவினக்கு). When with this light, we work out our Karma, and become one with God (செஞ்சி) and offer up our good and bad Karma to Him (இறைபணிநிக) our anava mala with the body will be burnt up. (மலமாயை தன்னெடுமவவ்வினையின்றே).

பெருஞ்செல்வங்கேடென்றுமுன்னேபடைத்த
அருஞ்செல்வம், தந்ததலைவனைநாடும்
வருஞ்செல்வத்தின் பம்வாவிருந்தெண்ணி
பருஞ்செல்வத்தாருதியேட்கலின்ருதே.

Looking on this great wealth as evil, one must seek
the Creator who gave him this precious life.
Desiring the wealth and Bliss in store for them;
the wise spend all their great fortune in performing sacrifice.

NOTES.

All this life and intelligence and wealth is given to us only so that we might eke out our salvation. The greater the gifts the greater our responsibility; but we often ignore the purpose and abuse the gifts. The greatest wealth is supposed to be required for performing a sacrifice. Yes, and unless we are prepared to give up and sacrifice what we consider as tending to our greatest happiness in this world, we cannot get at the other world. We have got to lose every thing before we can secure the real inexhaustible treasure. We must die to ourselves before we can get everlasting life.

என்கெட்டு சிவமானவரபாடித்தென்னெனம் கொட்டாமோ.

"Let me sing 'That I lost my self and became Sivam' "

Tiruvachakam.

ஒண்கடராணையுலப்பிலிகாதனை
யொண்கடராசியென்னுள்ளத்திருக்கின்ற
கண்கடரோனுலகேழுங்கடந்தவத்
தண்கடரோமத்தலைவனுமாமே.

The Bright Light, the undecaying Lord,
the Bright Light that dwells in my heart
the Light of my eye transcends the seven worlds
That Cool Light is the Lord of Sacrifice.

NOTES.

St. Tirumular brings out nicely the purport of the following Vedic texts.

"Experienced Sages bring the invincible Agni to his station (on the Altar); cherishing him in manifold (ways) in their hearts; desirous of propitiating him, they worship the (boon) shedding (Agni); and to those men, he is manifest as the Sun." (Rig Veda II. ii. 7, 146).

"Perceivinig above the darkness (of ignorance) the higher light (in the sun) as the higher light within the heart, the

Bright Source (of light and life) among the Gods, we have reached the Highest Light, yea, The Highest Light." (Chan. Upanishad. III. 17. 7. Rig Veda I. 50. 10.)

"Now that Light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds, that is the same light which is within man." (Chandogya Upanishad III. 13. 7.)

"He who is in the Fire, He who is in the heart, and He who is in the Sun, They are one and the same. (Maitrayani Upanishad VI. 17.)

"He, the Atma, Isa, is indeed Sambhu, Bava, Rudra, Frajapati, the generater of all, Hiranyagarbha, the Sat, Prana, Hamsa, Iswara, the Eternal, Vishnu, Narayana. And He who abides in the heart, and he who abides in the Sun, they are one and the same. To Thee who art this, endowed with all forms, settled in the true Vyoma (Chidambara) be adoration." (Mait. Upanishad VII. 7.)

"Now the Person who is seen in the eye (the inside of-antas) He is Rik, He is Saman, Uktha, Yajas, Brahman. The form of that Person (in the eye) is the same as the form of the other person (in the Sun)." Chandogya Upanishad I. 7. 5.)

"Ghatapatim *medhapatim* Jalashabhesajam tat samyoh summamimahe." (Rig Veda I. 42. 4.) We seek from Rudra, Lord of Songs, *Lord of Sacrifices* who possesses healing remedies His auspicious favour."

"Tasmath Rudra Pasunanatipateh".*

* Col. VansKennedy in his excellent book on Ancient and Hindu Mythology in instancing an older writer's ignorance of the most common words and common topics says "Pasupati is explained *Bovis maritus*; and that this strange explanation should not be mistaken it is added *ubi notandum Pashu bovum et vaccam significare*; Pashu however here means a *living being*. The book was printed so long ago as 1831. And yet what do we find modern writers doing. Prof. A. A. Macdonnel in *Vedic Mythology* (Gundriss der Indo-ariischen Philologie und Altertumskunde) translates it as 'lord of beasts' and adds an explanation to corroborate his translation. "The epithet *Pasupati* 'lord of beasts' which Rudra often receives in the V. S., A. V., and later is doubtless assigned to him because unhoused cattle are peculiarly exposed to his attacks and are therefore especially assigned to his care" !!! An Indian writer who at least is expected to know better translated the title of a Tamil book பசுசத்திதான் தருமையதா (Do the Pasus (Jiras) possess Satchidananda) into 'are cows happy.' This is Scholarship with a vengeance!

ஓமத்துளம்பிவினுள்ளனெம்மித
 மீமத்துளம்பிவிரதங்கொள்வானுளம்
 வேமத்துளம்பிவினைவினைக்கடல்
 கோமத்துளம்பிருகாடெ னுசே.

He is in the Fire of Homa, our Lord,
 He is in the Fire, that destroys all at the end.
 He is in the Fire that is ocean of and causer of Samsara
 He is in the Resounding Ocean of Grace.

NOTES.

As dwelling in each of the five elements and the Sun and Moon and Hotar (Ejamana, Soul), the Supreme Siva gets eight names as Bhava, Sarva, Ugra &c. (V. S. 39. 8). But Agni is Rudra. (Rig. V. 2. 1. 6.) and as such, Rudra, Sarva, Pasupati, Ugra, Asani, Bhava, Mahan Devah, are names given to represent eight different forms of Agni (S. B. 6. 1. 37) and Sarva, Bhava, Pasupati, Rudra are said to be also all names of Agni (L. B. 1. 7. 38). In the verse before us, The Supreme One is identified with and as being in the Fire which creates, protects and destroys and gives grace.

அம்பிநிறத்துமருந்தவாராணத்
 தம்பிபிருக்கும்வகையருள்செய்தவ
 ரொங்குநிறத்திபினைப்பப்பெரும்பதி
 பொம்பிநிறத்துப்புழைதுமாமே.

The Tapobalas who know to establish the Fire in the heart, they who pointed out the way of establishing this fire according to the Vedas, They established this Fire, everywhere and reached the place of silence. This is their great Praise.

J. M. N.

THESIS ON THE VEERASAIVA RELIGION

(Read before the Calcutta Convention of Religious, 1909.)

All those who pay adoration to Siva as the Supreme Being are called Saivites and in their conception the word represents a Sentient Being which is all bliss and whose form is of pure love, transcending the nature of mind and matter. In this respect, Saivism differs widely from Vaishnavism, in that, the latter says that mind and matter, though real entities are one with Vishnu and that God Himself will assume human form now and then to extend His grace to His devotees. In this way, the worship of Rama and Krishna have become very prominent among Vaishnavites who insist that even God is born of earthly parents, His infinite nature is not thereby limited but is as pure and unstained as if he were not born. But with Saivites, though God is in his nature different from mind and matter, yet co-exists with them from all eternity in closest Adwaita relation and does not assume a human form merely for the sake of saving souls. He has pre-arranged everything with a settled plan and this would itself be quite sufficient to produce the desired result. This main principle distinguishes the one from the other and here the two lines of thought run in contrary directions. In other respects, the two bear so many things in common that one who has not carefully studied the two systems of thought will be inclined to think that they are, by no means, different except in mere naming God.

2. Saivism, on the whole, marks the depth of Philosophic knowledge, while Vaishnavism is characterised by profound imaginative flight of thoughts that best satisfy the cravings of a struggling soul. And the very symbolic representations of their respective gods will suffice to indicate the two different mental attitudes of the two Religions. Siva is worshipped in the form of a Guru or Saint, who having renounced all the evanescent pleasures of this world is absorbed in deep meditation of the eternal life principle that underlies all vanishing things. On the contrary Vishnu is set up with all the glorious adornments

of a King that charms the imaginative mind of the worshipper with a dazzling effect.

3. Now coming to the subject, Veerasaiva which forms a specific class of the whole Religion, stands midway between Vaishnavism and other Sub-Divisions of Saiva Religion. Broadly speaking from a Philosophic point of view, Veerasaivism stands closely related to Vaishnavism, for it holds that mind and matter are not different, but are one with the innate force, i.e., Sakti of God Siva ; and again like other Sects of Saiva Religion, it strongly contradicts Vaishnava Religious Theory that God would incarnate in human forms to save souls from misery and put down oppression. And thus it will be seen at the outset that Veerasaivism combines in itself the Philosophic element of Vaishnavism and the common religious principle of the Saiva Creeds.

4. The meaning of the very term Veerasaiva is full of significance. It means those staunch and exclusive worshippers of Siva whose creed does not permit the worship of any other deity. The Great Veda Vyasa gives a very simple definition of Veerasaiva as follows, in Sankara Samhita of the Skanda Purana :—

यो हन्तर्पीठ निजलिङ्गमिष्टं विन्यस्यतांनिमनःप्रचारः ।

पञ्चक्रियास्तत्र विवर्जकात्मानं पूजयत्यङ्गनवीरशैवः ॥

5. It may be mentioned that the Veerasaivas form an important Sub-Division among the Saivas. The chief Sub-Division among the Saivas are four in number according to Nijaguna Sivayogi, the Author of the well-known work in Kanarese "Viveka Chintamani", a work which is very popular and is translated into the Tamil and Telugu Languages. The four Sub-Divisions are

- (1) the Samanya Saivas
- (2) the Misra Saivas
- (3) the Suddha Saivas and
- (4) the Veera Saivas.

and the chief characteristics and differences are described in detail in Chapter II of the said work,

6. The Veerasaivas are sometimes known as Sivacharyas as opposed to Sivaradhyas, but the term is corrupted into Sivachars. They are also known as Lingayets or Lingavantas, which is a name given to them perhaps by the Mahomedan Conquerors of India, who appear to have invented the name from the Linga or Lingam invariably worn by the Veerasaivas on their persons.

7. The numerical strength of the Veerasaivas is nearly 2½ millions and are found in large numbers in the Bombay and the Madras Presidencies, the Mysore Province, the Nizam's Dominions, Berar and Kholapur States. They are also found in small numbers in Malabar, Goa, Benares, Khetar in the Himalayas and Nepal. As a Race, many of their Sub-Divisions are unmistakably Aryan in descent; and there is no admixture of the Dravidian element amongst them, just as in any other Hindu Community at the present time.

(8) The Veerasaivas have shown considerable activity in the field of Literatures from very ancient times. They have used Sanskrit, Tamil and Telugu Languages as their medium to express their Poetical ideas. Much credit is due to them for having preserved the purity of the highly polished Kanarese Language from ancient times; and many eminent Veerasaiva Poets could be named in the Literature of all the four Languages named above,

9. Trade and Agriculture are their chief occupations of the present day. They have in the van of Hindu Society, and they are shown that they are not inferior to any other Class of Hindus in point of business capacity or commercial enterprise. They are very slow to realise the benefits of Western Education and Western modes of thought and hence their obscurity.

10. The Orthodox Theory about the origin of the Veerasaivas may be briefly stated as follows:—

“The Veerasaivas claim their descent from the Pramathas who belong to the Apprakrut Creation of Siva and contend that all the Non-Veerasaivas belong to the Prakrut Creation of

Brahma. The Prakruts follow the Rules and Prescriptions of Brahma, whereas the Apprakruts follow those of Siva. Among the Prakruts who peopled the Earth, the ideas about God were still undeveloped and people worshipped Fire, Air, Earth and Water etc. As there was no hope of Salvation for the people without a Religion and a definite form of worship, Kasyapa, Attri, Bharadhwaja, Gautama and Vasishta obtained instructions from Siva and preached the Saiva Faith and established the Sthavaralinga form of worship i.e., worshipping the Linga as established in Temples etc. So the Prakruts began to build Temples and worshipped Sthavaralingas. But in this Religion, Karma was all important and Gnana or Wisdom was kept in the back-ground; and Salvation was to be obtained only after three births. So Siva ordered a batch of Pramathas or devoted adherents, viz' Renuka, Daruka and others who also belonged to the Apprakrut Creation to restore the Veerasaiva Faith. Accordingly, these Sages came to the Earth and established the Veerasaiva Religion on a strong basis. They also established important Religious Seats or Centres in five different parts of India and spread the Doctrines of Veerasaiva Religion. The Veerasaiva Religion progressed fairly well for a long time when it received a decisive check from the spreading influence of the Jain Religion. The power of the Jains increased and the Veerasaiva Faith began to decline again. During the period immediately proceeding the age of the Great Reformer Basava, the Jains had become so powerful that the Veerasaivas had to find shelter in Hills, Forests and distant countries to avoid religious persecutions. Siva ordered a fresh batch of Pramathas, the most prominent among whom was Basava to proceed to the Earth and revive the Veerasaiva Faith. Basava strengthened and reformed the Veerasaiva Faith on a popular basis and the Religion acquired great popularity and rapidly spread from one end of the Country to the other."

(To be continued)

MANIMEKHALAI, CANTO XXVII.

HER INTERVIEW WITH THE PROFESSORS OF PHILOSOPHY.

Explain ye your best philosophy free from faults : so saying Manimekhalai approached the assemblage of the Professors of philosophy and first spoke to the Pramāna Vādi, a Vedic philosopher, and asked him to come out with his doctrines. (Pramana—proof or testimony.)

PRAMANA VADIN

Veda Vyasa, Krtakoti, and Jaimini ; these authors recognised respectively ten, eight and six modes of proofs to suit their own systems. True knowledge of things ought to be obtained by perception, inference, comparison, verbal authority, implication, propriety, tradition, negation, reversion and equivalence.

Perception (Pratyaksha) is of five kinds. They have said that colour is to be perceived by the eye, sound by the ear, smell by the nose, taste by the tongue, and touch by the body. To see, hear, smell, taste, and touch with feelings of pleasure or pain, with life and sense and mind unobstructed, and in light and space all right ; and, without the faults of superficiality, misconception or doubt, to ascertain the place, name, class, quality and action of a thing is Perception.

Inference (Anumāna) is the knowing of the nature of a thing by the process of reasoning. It is of three kinds : co-existence, effect and cause. Co-existence is to infer the presence of an elephant on hearing its trumpeting in the forest (although the means and the object inferred are not seen together.) Effect is from floods to infer that there has been rain. Cause is from the sight of a dark cloud to infer that it will rain. With any of these three attached to the past, present or future, to know the

existence of a thing that is not perceived, with life and other things free from faults, is inference.

Comparison (Upama) is to know a thing by similarity, for example to imagine that bison is like a cow.

Verbal authority (Sabda) is to know that heaven and hell exist because they are mentioned in the writings of the wise.

Implication (Arthapatti) is to know that a shepherd's hamlet is on the banks of the Ganges when we are told that it is on the Ganges.

Propriety (Svabhava) is, when a man mounted on an elephant asks for a thing, to give a goad and nothing else.

Tradition (Aitihiya) is what is current in the world: to believe that a spirit resides on a certain tree.

Negation (Abhava) is the denying of a thing when it cannot be.

Reversion (Pariseshya) is knowing that the unworthy Ravana was defeated when we are told that Rama was victorious.

Equivalence, (Sambhava) is to know that iron changes into magnet by a certain change in its properties.

There are eight kinds of fallacious mediums: Superficiality, Misconception, Doubt, Hasty conclusion, Failure of perception, Perception of the impossible, Belief in what is felt, and Imagination.

Superficiality is to perceive just the existence of all things. Misconception is to mistake one thing for another; for example to mistake a shell for silver. Doubt is to be uncertain of the nature of a thing; for example to remain undecided as to whether a certain figure is a man or the stump of a tree. Hasty conclusion is to decide without examination that it is a man while it is the stump of a tree fixed on the polo ground.

Failure of perception is not to realise one's position although seeing a ferocious tiger approaching. Perception of the impossible is to imagine on mere hearsay the horn of a hare etc. Belief in what is felt is to think that sitting near a fire will cure shivering fever. Imagination is without reasons to believe when you are told that such and such are your parents.

Such is the nature of proofs or sources of knowledge. The different systems of philosophy are Lokâyata, Bauddha, Naiyâyika, Vaiseshika, and Mimâmsaka; and the founders of these systems are respectively Brhaspati, Jina, Kapila, Akshapâda, Kanâda and Jaimini. Only six of the proofs *viz*: Perception, Inference, Verbal authority, Comparison, Implication and Negation are recognised in modern times.

When thus the Vedic philosopher has explained his doctrines, the Saiva Vâdi met her eye who declared that Siva is the Lord and she asked him 'what is the nature of the Deity you worship?'

SAIVA VÂDIN.

'The sun and the moon, soul, the five elements, being these eight; he who unites as the soul in the body; whose form is the *Kâlas* (arts); who creates and enjoys the act as a pastime; who destroys and ends all sorrows; who is not different from any but is not one of them. Such is the Lord' said he.

BRAHMA VÂDIN.

The whole universe is an egg laid by the one God said the Brahma Vâdi.

VAISHNAVA VÂDIN.

The philosopher who had diligently studied the Vishnu purânas said that the universe was under the protection of Nârâyana.

VEDA VÊDIN.

The Vedin said that the Veda had the kalpa (ritual) for its hands, 'chandas (the science of prosody) for its legs, the

Jyotisha (astronomy) for its eyes, the Nirukta (etymological explanation of difficult Vedic words) for its ears, the Siksha (the science of proper articulation and pronunciation) for its nose, and the Vyākaraṇa (grammar) for its face, and that it is self-existent and it has neither beginning nor end.

On hearing these statements she thought that these were in direct opposition to what was taught in books as well as to what was accepted by the world, and asked the venerable professor of the Ajivaka creed 'who is the God thou speakest of and what do thy books teach?'

AJIVAKA VADIN.

The boundless intelligence found associated with everything and for ever through the boundless Universe is God. Our books teach five things, the soul and the four kinds of atoms. The soul may mix with these atoms seeing and feeling or separate from them. The atoms are four, the earth, water, fire and air. They may collect and form mountains, trees or bodies or may separate and expand through space, and what understands these is the soul. The atoms of earth collect and become hard ground. The atoms of water are heavy and cool and rest on the earth and have taste. The atoms of fire are hot and ascend. The atoms of air spread and move. These are their proper qualities. Under special conditions they may acquire different qualities. The atoms that have no beginning never cease to exist nor do they come newly into existence and enter one into another. An atom of water does not change into an atom of earth, nor can one atom be split into two; nor is it flattened out of its shape. The atoms may move, fall or rise. They may collect and form a mountain etc., or disperse and resume their shape as atoms. They may gather close and become hard as diamonds. They may become hollow as bamboo. These atoms that are spread through the vast universe like the full moon, when they appear as elements, do not mix but in the proportion hereinafter described. They may appear

as a whole, three quarters, half of a quarter, and the mass will be named according to the kind of atoms that preponderate. Unless they mix thus, they cannot be earth and hard, be water and flow, be fire and burn, be wind and blow. A single atom, only those who have divine eyes can see. Others in their grossness cannot discern it as in the twilight men cannot see a single hair but can see vividly a mass of hair. Black, blue, green, red, yellow and white. These are six kinds of births. Born in all these, the soul when it attains a very pure white birth obtains salvation. Those who do not want to be destroyed must get that. This is the right course. If this fails, then it is revolution (or rotation.) To gain, to lose, to meet with reverses or success, to feel pain or pleasure, to part from associations, to be born and to die are destined when the body is conceived in the work. Pleasure and pain may also be regarded as atoms. It is the fruit of former deeds that is reaped afterwards. Such are the teachings of the book of Maikali.

Leaving this gibberish, she turned to Nigranta Vādin and said 'say then, who is the Lord thou praisest? what entities do thy Books recognise and the action of or on those entities, bondage and release? Explain these correctly.

NIGRANTA VADIN.

'The Lord that is worshipped by Indras is our Lord. The entities recognised in our Books are the wheel of Law, the axle of Law, Time, Ether, Soul, Eternal atom, good deeds, bad deeds, bondage created by those deeds, and release. Entities by their own nature or by the nature of others to which they are attached are temporary or everlasting. Within the short duration of a Kshana (second) they may pass through the three unavoidable stages of appearance, existence and dissolution. The Margosa's sprouting and growing is everlasting'; the absence of that property in the margosa is 'temporary.' Green grass *

* That sugar-cane belongs to the order of grasses was well-known. Vide chapter on 'Marabiyal' in Tolkappiyam. [Ed.]

when made into a sweetmeat with other ingredients does not lose its nature but loses its form.

The wheel of Law (Dharmāsti) is everywhere and moves all things in order and for ever. In the same way, the axle of Law (Adharmāsti) fixes every thing. Time may be divided into seconds or extend to æons. Ether is of the nature of giving room to everything. The soul entering into a body will sense things through the five senses. The Eternal atom (Paramānu) may become a body or assume other forms. Good deeds and bad deeds will always multiply. To stop the origin of good and bad deeds and to experience the effects of past deeds and thus to cut off bondage is release?

SANKHYA VADIN.

After him, the Sankhya Vadin explained his principles thus: 'That which is unknowable, which has three qualities, which is not acted upon by mind, which is grand and all-comprising, and which is said to be the source of all things is the original Producer. (Mūla Prakriti.) From that which is also known as chitta, is born Mahat also known as Buddhi; from it, Ether; from it, Air; from it, Fire; from it, Water; from it, Earth; from the union of these, the mind; from the mind is born self-consciousness: from ether sound is produced through the ear; from air, touch through the skin; from fire light through the eye; from water, taste through the mouth; from earth, smell through the nose; from the union of these are produced the tongue, hands, feet, arms, and genitals: by the union of the elements again, appear mountains, trees, and other objects of this world. In the same way as these objects evolve and appear, they involve and disappear. Till the universal deluge these will expand continuously through space. That which can be easily known, which is devoid of three qualities, which cannot be sensed by the senses, which is not the origin of anything, but which is the intelligence that can know all things, which is one, all-pervading and eternal, is the soul (Purusha).

The entities are twenty-five: earth, water, fire, air and ether; the skin, the mouth, the eye, the nose, and the ear; the sense of taste, light, touch, sound, and smell; tongue, feet, hands, arms, and genitals; the mind, intelligence (mahat or buddhi,) self-consciousness, the original Producer, and the soul,

After listening to this, she turned to the Vaiseshika Vadin and said: 'what hast thou to say?'

VAISESHIKA VADIN,

He said: 'There are six categories: substance, quality, action, genus, difference, and co-inherence of these; substance possesses quality and action, and is the origin of all objects; and it is of nine kinds: earth, water, fire, air, ether, space, time, soul, and mind. Of these earth has five qualities of sound, tangibility, colour, savour, and odour. The remaining four have each one quality less (*i.e.* water—sound, tangibility colour and savour; fire—sound, tangibility and colour; air—sound and tangibility; ether—sound.) The qualities of substance are sound, tangibility, colour, odour, savour, largeness, smallness, hardness, softness, evenness, tenderness, form, side, etc. Substance and qualities cause action. The highest genus is being. As motion and rest are its qualities, dissolution and existence are natural to substance. Difference is in atoms. Co-inherence is the intimate connection between subject and attribute.'

BHUTA VADIN.

When she asked the Bhûta Vadin to explain his doctrines, he said: 'Just as the intoxication of toddy is produced by adding Jaggery and the flower of the Atti (*Bauhinia-racemosa*) to other ingredients, so when the elements mix together in a body, consciousness makes its appearance. Such consciousness disappears like the sound of a broken drum when the elements disperse. The elements which, associated with life, possess feeling, and dissociated from life, possess no

feeling, are born from their respective elements. This is the true doctrine. In other things and in the matter of entities, we agree with the Lokayata. Perception and not inference can endure. The world and its effects exist in this birth only. That we reap the fruits of our deeds in a future birth is false.

When she had thus heard all the systems explained to her, she said, 'Although they do not satisfy me, I shall not refute them now. But I have gained a knowledge of my past birth; knows thou any one here? So saying she laughed to scorn the doctrine of the Bhūta Vadin. He replied: 'This is just a phenomenon observed in people who are under delusion induced by devotion or who are in a dream.' She rejoined: 'How knowest thou thy parents but by inference, in this world? Without true wisdom, Truth cannot be known. There is no doubt about it. Speak no more.' Thus, in disguise, at Vanchi, she knew about the five systems of philosophy.

(Ten systems were spoken of here. But Pramāṇa Vāda, Saiva Vāda, Vaiṣṇava Vāda, Brahma Vāda, Vedyā Vāda may be regarded as one. Ajīvaka and Nigranta Vādas may be regarded as one. Sāṅkhya, Vaiśeṣika, and Bhūta Vādas are three. Thus we have only five systems.)

S. ANAVARATAVINAYAKAM, M.A.

EPIGRAPHY IN 1908—1909.

The report submitted by the Assistant Superintendent for the Southern Circle for the year 1908—1909 is a Bulky volume of nearly 130 pages, and contains a record of a vast deal of work done in this direction, and reflects great credit on the Assistant Superintendent and his assistants. The inscriptions copied were mostly from Saivite Temples and lot of information is forthcoming regarding the old Saivite Mutts and Saivite Nayanmars and teachers. In Tiruputtur and Tiruvilimizhalai, and other places there were mutts dedicated to St. Tirugnana Sambanda and Tirunavukharasu (St. Appar) and Tiruvadavurar (St. Manickavachaka) and there were provisions made for the reciting of Tirumurai (Devara Hymns) and seeing that their inscriptions date for 10th to 13th century, their importance cannot be ignored. And the assistant Superintendent has some pertinent remarks to offer on the subject. He points out also that Sankaracharya Mutt at Tiruvanaikaval was once a Saivite Mutt and it had some how passed into other hands. It is seen also that some of the Mutts were occupied by Saivite Brahmans like Srikantasiva all of which have now disappeared. This will be intelligible when the Mutt of the great Sivagra Yogical in Tanjore District is now occupied by a non-brahmin. As Para 53 is very interesting from our point of view, we take the liberty to quote the whole of it.

“Before closing the section on the Cholas, a few remarks on the Saiva *mathas*, to which frequent references have been made in the inscriptions copied this year, will not be out of place. The revival of the Siva religion and the consequent disappearance of the Jaina and Buddhist influences in Southern India, is known to have commenced about the beginning of the 7th

9th century A.D. when the famous Saiva saints Appar, Tirujnana-sambandar and Siruttonda-Nayanar flourished. How these saints advanced the cause of Saivism, by miracles or by other means, is learnt from the stories related in the *Periyapuranam*.

That they must have been very great men, even so great as to be deified by the people, is evident from the fact of their images

being set up and worshipped in almost every Siva temple of the south.* Tamil records are not wanting in which provision is made for the recital of the *Tiruppadigam*, *Tirumurai* or the *Devaram* hymns composed by two of the above-named saints in praise of the Siva shrines visited by them. An equally great saint and poet was Manikkavasagar also called Tiruvadavur-Nayanar whose famous work *Tiruvasagam* has been edited by the Rev. G.U. Pope. The time during which Manikkavasagar flourished was about the middle of the 9th century A.D. we do not know of any epigraphic evidence earlier than the records of Rajaraja

Rajaraja I., its sup-
porter.

I., where, the recital of the sacred Saiva hymns of the *Devaram* are referred to for the first time as being instituted by him (*South-Ind. Inscr.* Vol. II., p. 252, No. 65.) Rajendra-Chola I., appears to have supported the cause of Saivism by going a step further than his father and setting up the images of some of the famous Saiva saints in the temple of Rajarajesvara at Tanjavur (*Ibid.* p. 166, Nos. 40 and 41). A *matha* or a rest-house under the name Tiruvagisam-Rajendrasolan which was built in this time has been referred to in

A Saiva rest-house
or *matha* in the time
of Rajendra-Chola I.

No. 467 of 1908 at Uyyakkondan-Tirumalai. Saivism thus appears to have gradually grown stronger and stronger under the patronage of the Chola kings so that in the beginning of the 13 century we notice a number of *mathas*

* The images of Periapuranam Saints could be seen to-day also in the famous Sivite shrine in Nanjangode, N. re. [Ed.]

presided over by saiva *sannyasins*, spreading their influence over a pretty large portion of the Tamil country. All this must have been in spite of the teachings of the great Advaita philosopher Sankaracharya whose doctrines are well known. The philosophical expositions of Advaita teacher do not exclude the methods of pious devotion to be practised in

Sankaracharya
and Saivism.

the first stages of spiritual development, but insist on strict adherence to the paths of *Karma* as laid down in the sastras. The Saiva creed, on the other hand, does not appear to have paid much attention to Sastric *Karma* but, taking unsullied devotion to Siva as its basis, it received into its fold all classes of people without any distinction of caste. This catholicity of the Saiva faith rendered it not very popular with the orthodox Brahmans but the non-Brahman classes eagerly took to it and at the beginning of the 13th century, as stated already, it was apparently very influential with its centres in many places of which the records copied in 1908-1909 disclose two,

Saiva centres at
Tiruchchattimurram
and Sembaikkudi.

viz., one at Thiruchchattimurram and another at Sembaikkudi. The *mathas* of the Saiva *Sannyasins* called Siva yogins (No. 177 of 1908) or Mahesvaras (No. 164 of 1908) were mostly named after the famous Brahman Saiva saint Tirujnanasambandar and the non-Brahman saint Tirunavukkarasar. Of the *mathas* with the latter name, the records occupied this year mention one at Tiruvilimilalai in the Tanjore District (No. 402 of 1908) and another at Tiruppalatturai in the Trichinopoly District (No. 583 of 1908). In this last mentioned place there was another Saiva *matha* called Kakku-Nayakan madam. The lineage of the *Mudaliyars*† of Tiruchchattimurram appears to have been more famous than that of Sembaikkudi. Tiruchchattimurram or Tiruchchattimuttam (as it is now called) is a village in the Tanjore district and contains an old Saiva temple (Swell's *Lists of Antiquities*, Vol. I.

† The title of *Mudaliar* was applied to Brahmans also. The title Siva and Sivacharya are only applied to Brahmans. [Ed.]

p. 280) No. 392 of 1908 refers to the Tirujnanasambandan-madam of the Tiruchchattimurrattu-*Mudaliyars* situated to the east of the temple of Tiruchchattimurramudaiya-Nayanar at Rajarajapuram. As the temple at Rajarajapuram is called Tiruchchattimurramudaiya-Nayanar, we have perhaps to infer that the modern Tiruchchattimuttam was in (i.e., a hamlet of) Rajarajapuram. From two records at Tiruvanaikkaval (Nos. 486 and 487) we learn that Tiruchchattimurram was at Kil-Palaiyaru *alias* Rajarajapuram; and Kil-Palaiyaru is perhaps different from Palaiyaru which has been noticed already in connection with the

Chola king Rajendra-Chola I., as containing

Kil-Palaiyaru, Rajarajapuram and Tiruchchattimurram.

one of his palaces. Consequently Kil-Palaiyaru and Tiruchchattimurram, appear, to have been hamlets of one and the same village Rajarajapuram. To the Tirujnanasambandan-madam of this village belonged the so-called Tiruchchattimurrattu-*Mudaliyars* of whom Jnanasiva who constructed the Alagiya-Tiruchchirrambalamudaiyar-madam at Tiruvilimilalai, was one (No. 392 of 1908). Paripurnasiva who presided over the Kuttadum-Nayanar-madam at Kovilur (No 218 of 1908) was still another. No. 220 of 1908 reveals the name of a third Saiva teacher Isanasivacharya who belonged to the same lineage (*Santana*). The Tiruttondattogai-tirumadam at Tirupputur in the Madura district (Nos, 104 and 116 of 1908) must have been so called after the Tiruttondars, viz., the sixty-three Saiva devotees. The Tirujnanasambandan-tirumadan on the eastern side of the temple at Tirupputur was presided over by a teacher Srikanthasiva who was connected with the *Mudaliyars* of Acharamalagiyan-tirumadam at Tiruvarur (No. 129 of 1908.)

of special interest are the records on the walls of the Sankaracharyasvami-matha at Tiruvanaikkaval (Nos. 486 and 437, copied at the request of the Brahman prefect Sankaracharya-svamin of Kumbakonum to whom it belongs. These are not dated; but refer to the reign of a certain Tribhuvana-chakravartin Konerinmaikondan.

Nos. 74, 151, and 152 of 1908 also belong to the reign of same king and are dated in his 2nd and 15th years.

The Sankaracharya-
svami-matha at
Tiruvanaikkaaval. *Tribhuvanachakravartin* and *Konerinmaikondan* were titles assumed by many Chola and Pandya kings. Consequently, it is difficult to decide who this *Tribhuvanachakravartin*

Konerinmaikondan was. No. 74 appears to give him the alternative name *Kodandaraman*. Nos. 151 and 152 records gifts to the Virarajendra-Cholisvara temple at Manur *alias* Virarajendracholanallur. A certain *Tribhuvanachakravartin Konerinmaikondan* Virarajendradeva was a contemporary of *Tribhuvanachakravartin Konerinmaikondan Sundara-Pandya-deva* (Nos. 309, 310 and 314 of 1908). The records at *Tiruvanaikkaaval* mention the 16th year of *Sungandavirtta-Kulottunga-Choladeva* (i.e. *Kulottunga-Chola I.*) Hence, it must be concluded that *Tribhuvanachakravartin Konerinmaikondan* mentioned in the *Tiruvanaikkaaval* inscriptions was either a Chola or a

Built in the name of
Tribhuvanachakra-
vartin Konerinmai-
kondan under the
name *Narpattenna-*
yiravan-madam.

Pandya king who reigned subsequent to the time of *Kulottunga Chola I.* Whoever this *Tribhuvanachakravartin Konerinmaikondan* may be, the records on the walls of the *Sankaracharyasvami-matha* at *Tiruvanaikkaaval* refer to a certain *Narpattennayiravan-madam* built by *Avurudaiyan-Solakon* on the northern side of the temple at *Tiruvanaikkaaval*.

There can be no doubt that this building is identical with the *Sankaracharyasvami-matha* on which the inscriptions are engraved. The grant of the village of *Karumangurai alias Parakesarimangalam* (a hamlet) of *Uttamasili-chaturvedi-mangalam*, made in the 22nd year of *Tribhuvanachakravartin Rajarajadeva*, to this *Narpattennayiravan-madam* at *Tiruvanaikkaaval* (Nos. 585 and 586 of Appendix B.)

Also called *Tirujnana-*
sambandan-madam. makes it clear that the latter was also called *Tirujnanasambandan-madam* and was a branch of the *matha* at *Rajarajapuram* belonging to the *Tiruchchattimurrattu-Mudaliyars*. Nos. 486

and 487 state that the priests presiding over the *matha* Tiruvanaikkaval were the direct disciples of Namassivayadevar of the lineage of Tiruchattimurrattu-*Mudaliyars*. Thus it becomes apparent that the present *matha* of Sankaracharyasvamin at Tiruvanaikkaval belonged originally to the

Presided over by Saiva *matha* at Tiruchchattimurram and teachers of the lineage was presided over by the teachers of the of Tiruchchatti- lineage of the *Mudaliyars* of that place. How murattu *Mudaliyars*. and when the Brahmans took possession of it, is not clear. An inscription at Tiruppa-

latturai refers to a Saiva *matha* called Andar-Embiran-madam at Tiruvanaikkaval. No traces of it appear to exist in the village now. The non-Brahman Saiva *matha* at Tiruvaduturaⁱ in the Tanjore district is said to have been founded by Namassivayamurti and the one at Dharmapuram in the Mayavaram taluka of the same district, by a certain Jnanasambanda Desikar about 300 years ago. Perhaps Namassivayamurti, the founder of the first is the same as Namassivayadevar of the Tiruvanaikkaval records and Tirujnanasambanda Desikar of the second was called after the famous Saiva saint of that name. At Madura, there exists still a big *matha* named after Tirujnanasambanda where, an image of the latter is regularly worshipped."

J. M. N.

THE EIGHTH ANNIVERSARY OF THE MADURA TAMIL SANGAM.

This was held in the Sethupathi High School on the 26th May and the two succeeding days. Mr. P. S. Subramania Iyer, Pleader, presided on the 24th and delivered an address on the present State of the Tamil language and the gratitude we ought to feel towards Mr. Pondithoraisami Thevar, President, Founder of the Tamil Sangam, for having done very much towards arresting the decay of the Modern Tamil literature. The Secretary then read the report of work done during the last official year, which showed improvement all round, compared to the work done in previous years. The Sangam was regis-

tered as a literary society in November last and since then an executive committee has assumed management. Dr. A. K. Comarasawmy made a speech eulogising the work of the Sangam and emphasising the necessity for a good vernacular education for all—including the English educated. Mr. T. A. Ramalingam Chettiar of Coimbatore dwelt on the advantages we may expect from the registration of the Sangam and appealed to the Tamil public to come forward and help the Sangam in all ways. He also dwelt on the unwisdom of the University in making vernacular study optional and making it compulsory with a classical language. There was no classical language occupying the same position with regard to Tamil that Sanskrit does to the vernaculars of Northern India. The Tamils had their own civilization which is portrayed in the Tamil literature and the University regulation was due to ignorance. It is necessary that all those who know the true state of things should agitate and have these regulations modified. Mr. Palvantha Mudaliar of Tinnevely dwelt on the importance and advisability of keeping the Tamil Vocabulary pure and demonstrated the practicability of speaking and writing in Tamil without the adulteration of words from other languages. The Chairman made a few remarks on the ideas conveyed by the previous speakers. Then Mr. Pandithoraisamy Thevar, the President founder of the Sangam, to whose untiring zeal the very existence and progress of the Sangam is due, thanked the President and others who graced the meeting with their presence. The meeting came to a close after a Tamil Pandit read the verses he had composed for the occasion.

On the 25th and 26th a number of original works and essays were read by a number of Tamil Pundits which showed that the power of original composition had not altogether left the land. On the 26th a resolution was passed requesting the University and the Government of Madras to reconsider the regulations with regard to the position of the vernaculars and a draft memorial to his Excellency the Governor which was submitted was adopted.

BRAHMOTSAVAM.

In Southern India, every Temple with a decent income celebrates at some part of the year a grand festival, called the *Brahmotsavam*. The Brahmotsavam, literally the great festival, is a grand programme of festivals extending over ten days. During this period, every morning and evening the God of the Temple is taken out seated on a huge vehicle and carried through the town. Even to the mere sight-seer, the festival is a grand occasion. The commencement of the utsavam or festival is marked by a ceremony called the *Dhwajaroohanam* or the hoisting of the flag. In the centre of the outer court of the temple stands a huge stone-pillar called the flag-stand (*Dhwajasthamba*), and on this occasion a long strip of new cloth is wound round the pillar with solemn ceremony.

Every religious act public or private, of a Hindu must begin with a formal *Sankalpa* or resolution. Everything one does must be done with a determined will and not in a slipshod manner. The object of the Sankalpa is only to impress this idea on the mind. When the act is private, the two hands are brought together, the left hand is grasped with the right and both are placed on the right thigh. But when the act is public the *Dhwajaroohanam* is the outward symbol. It indicates the vow undertaken by the people of the town to celebrate the festival. Hence it is that no one who was present within the limits of the town on the occasion of the *Dhwajaroohanam* may leave the town or do any other thing such as marriage etc., until the festival is over. The close of the festival is marked by the *Dhwajavarohanam* or the lowering of the flag.

During the festival, the God of the Temple is taken out seated on a vahana or vehicle. The vehicles are many in number, viz.: the swan, the lunar orb, the solar orb, the lion, the horse, the elephant, the car, the garuda, etc. To the intelligent student of religion, every one of these carries a

world of meaning. To the work-a-day men and women of the world, these utsavams would appear as mere fun unless the meaning which underlies each symbol is explained to them.

The Brahmotsavam proper is intended to teach us the way to divine self realisation. Let us see how this divine realisation is attained? On the morning of the first day, the God goes out on no vehicle, but during the night, He is taken out on the swan. What is this swan? These swans, according to the Puranas, live in that inaccessible region, called *Manasasaras*, the mental lake. They have a wonderful power of separating the milk from a mixture of milk and water, All this is most suggestive and pregnant with meaning.

The swan represents the Viveki whose life is of the mind, who is able to discriminate between the transient and the everlasting, to whom God sends His grace, in whom He loves to dwell. This then is the first lesson that is taught, that Viveka is the first acquisition that has to be made, for He loves to reside in the heart of the Viveki (wise man or sage).

Let us next see what *garuda-vahana* or the eagle-vehicle means. The garuda-utsava is considered the most important of all and it is also considered more beneficial religiously to worship Him as He is seated on His favourite vehicle just at the entrance to the temple than anywhere else. The *rationale* of this will appear by the following explanation.

Garuda, the king of the feathered tribe, represents, like the Phoenix of old, the soul of man. Hence, the great importance of the garuda-utsava. The Visishtadwaitin holds that Narayana is the soul of all souls, and the garuda-utsava expresses this phase of thought. That garuda is intended to typify the soul of man clearly appears from this ; that while the swan, the horse, the elephant and the other vahans are representations from nature, the garuda which should have been a representation of the eagle which the garuda is supposed to be, is represented as a human being with an aquiline nose with the addition of a pair

of wings. From a similar consideration it would appear that the Hanumantha-vahana too represents Man and is intended to convey an important truth of the Vedanta with reference to Man as Mind.

The garuda represents Man ; it typifies Man the Perfect. The garuda vahana is by itself an admirable study. The representation is of a man possessed of gigantic muscular power in a kneeling and self collected attitude, with steadfast, piercing looks. His open arms seek service, and his extended wings reveal a readiness to render assistance wherever assistance may be necessary. The brilliant star on his breast is the fire of love that is burning in his heart with a thousand tongues. The lines on his heavy brow betray the severe struggles he had to face in his career. There is a touch of sadness in his countenance as he looks upon the world enveloped in darkness, but those firm set lips reveal a smile expressive of hope. His very enemies hiss and flourish on his bosom, and they that breathed no more when merely his shadow fell upon them, are exultant in his presence. He has obtained the crown of glory which he wears, the reward of his struggles life after life. Standing at the entrance to the temple, he surveys the world with its teeming millions steeped in ignorance. On one side of him lies the region of bliss nirvanic, the abode of Narayana to which he has gained the right of entrance. On the other lies the wide, wide world steering without a guide, and shrouded in the thick folds of darkness and of gloom. Full of compassion to the suffering world, he renounces the bliss of beatitude and resolves to devote himself to the helping of humanity. So we must worship him as he stands at the gateway to the temple and full of compassion, makes the great renunciation.

The last festival is called the thirthotsavam, literally water festival. On this occasion, after the return of the God to the temple, He goes out once more, this time without any vehicle but in His prabha and comes back, the whole town following Him to the temple. Within it, His blissful abode, the bhaktas flock

together, and receiving his *prasada* or grace, plunge into the sacred waters of the temple tank. What is all this but a representation of what takes place in reality in those higher regions we read of in our scriptures. Does not the plunging into the sacred tank typify the entering into Nirvana? Is this not the end of all religious aspiration? One noteworthy feature in the last festival is the solicitude of the God who goes into the bourn a second time, revealing Himself in all His native glory, to collect together all His bhaktas and confer on them His *prasada*. Realise this idea, and feel how full of hope life becomes. Such is the inner meaning conveyed in many of the festivals conducted in our Hindu temples.

M. D,

WHAT IS THE SOUL.

What is the soul? We know what the physical body is, for we function in it normally, in our normal waking consciousness. To the physical body belongs what we call the conscious mind, which is the action of the brain. The physical brain is part of the physical body. The fore brain, which is in the head, is the seat of voluntary actions of the muscles of the body, because the fore brain is the organ of the conscious mind, and voluntary actions only come from the conscious mind. The brain, however, extends throughout the body down the spine, a part of every nerve in the body. But this brain is not the instrument or vehicle of the conscious mind.

The body is not controlled completely by the conscious mind, for we cannot completely control digestion, cell-building and much of the bodily movements which go on without our knowledge or choice although it is predicated that we will be able to control even the most minute detail of functional movement,—when we gain the knowledge and exercise the will. Man is now a potentate bound in his own castle by the chains of ignorance and fear.—It has been proven that the brain does not control or order these many minute bodily functionings. What does control them? They are controlled by an unseen, but not unknown or unfelt, ethereal or spiritual force or organization. We may call this the mind. And it is not blind, else it would not work by system and definite purpose. If you had such clairvoyant sight that you could see food transform into blood, and blood into muscle, or the progress of a wound healing, you would not talk about blind force as a body builder and governor.

The body is animated by something which we call a mind, both for its automatic and volitional movements, but doubtless different functionings or qualities of mind for the different orders of bodily movement. We consider the mind a vehicle, or an instrument, or a machine, like unto a piano. Something plays upon the piano. We call this the soul. The soul acts upon the mind, the mind on the brain (which is only the nervous system) and the brain upon the body.

But the mind is a body, also. It is material. But of different order of vibration than the physical. The soul uses the mind to contact physical things by means of the physical body, and it contacts mental things by means of a mental body. The mental things we call thoughts.

The soul is the personality. It is the man. The hu-man. Not the super-man. It is the subjective-objective shell. Cut off and separated. And made this time and place. But as there is something more than the body and the mind there is something more than the soul. More interior. More permanent. We call it the *Ego*. The *Ego* is the everlasting, deathless, changeless, personality, beyond all changing personality.—the I AM THAT I AM.

What then is the spirit, the spirit of man? The spirit of man and ego of man are aspects one of the other,—the same but viewed differently. Instead of falling into the common error and speaking of the ego and spirit as something which man possesses, we must reverse the view and consider that the opposite is true, i.e., that ego and spirit possess man. Man as man, is the "littlest feller," the ego and spirit are great beyond human comprehension.

The Spirit is Noumena, or final source and unfolding causality of being. The ego is Phenomena, or that unformed cause put into manifestation. They cannot be separated. Like subjective-objective noumena-phenomena are two ends, or sides, or phases of a one.

The spirit may be said to be the most exalted, the ego less so, the soul less, the mind less, and the body less. But we must not err by losing sight of the fact that these terms I have used, inner and outer and higher and lower, are inadequate and really incorrect, but used in order to translate in a crude and unfinished way, the deeper truths of the spirit which cannot be fully demonstrated in the crude mental material of which the human mind is at present constituted. Higher and lower, however, relates to noumena-phenomena, and inner and outer to subjective-objective, while deeper pertains to both. It is well to bear this difference in mind, although I often fall into the common error of confounding them. There are two different schools, however, who purposely ignore the difference. But (pardon me) they are quite wrong. More anon.

It is also well to note that some use the word mind to denote what I have termed spirit. I judge the Christian Scientists use the term Divine Mind in much the same sense that I do Spirit, without distinguishing between noumena-phenomena and subjective-objective. An interesting subject, and one I will try and simplify a little later.

(The New Age Magazine.)

NOTES AND COMMENTS.

In this issue we publish a fair translation of the chapter in the famous Tamil classic, *Manimekhalai*, *Manimekhalai* and in which is given a summary of the various Indian Religions and forms of Indian Religion and Philosophy Schools of Philosophy. which prevailed at the time of the author; and we hope it will be useful for purposes of comparative study and critical research. A fair account of Pūrva-Mīmāṃsā, Nyāya, Vaiśeṣika and Sāṅkhya and different forms of Jaina systems are given. The account of Sāivism though brief is yet accurate and gives its chief characteristics. The Lord is the Indweller of the five elements, Sun and Moon and Ejaṃan (soul) and is in union with them as soul in body, and is immanent in all nature and transcendent and is the creator, protector and destroyer. Nothing is outside or different from Him and He is not in them. These few words bring out the nature of the Divine Personality as held by Sāivas and of the Advaita Philosophy. Vaiṣṇavism is dismissed in two lines by saying that Nārāyaṇa is the protector of the world. What is however of greatest interest is to note that neither Uttara-Mīmāṃsā nor Vedānta of Sāṅkara, which so looms largely now, finds absolutely any mention. If as Srikantha takes it that the real Uttara-Mīmāṃsā Philosophy is identical with Sāivism, we can understand its omission. But that the Vedānta of Sāṅkara if it had any professors then would certainly have found mention. To say that he did not meet any of its professors in such a famous seat as Vāṇṇi where *Manimekhalai* purposely went out to meet the various religionists will not be worth much. The author of the book quotes from the Sacred Kural and is supposed to be a contemporary of St. Tiruvalluvar and his time would accordingly be about the 1st or 2nd century A.C. Our own idea is that even the Sūtras of Bādarāyaṇa were composed later than the 1st or 2nd century and as a further proof, the earliest of the Tamil works do not contain any reference to Bādarāyaṇa's Sūtras or to Sāṅkara's Vedānta.

The catalogue of books printed during the second quarter of this year gives rise to some interesting reflections. In the English Section, we find Books printed in 2nd quarter of 1902. no books showing either any originality or merit, except it be that of Mr. R. Venkata Subba Row's Hamlet unveiled, but where merits, we suppose will be understood by very few as he modestly prices his book at £100!!! The Tamil printed books number so many as 124, and the volumes of drama and fiction are ever increasing. The Telugu books number about 82 and poetry and drama figure largely. Malayalam and Canarese are very poor; the number being only 19 and 10 respectively and they are not worth much either. There are 28 Sanskrit books printed in Nagari and Grantha and very few are original treatises of any merit. It only shows this that Indians if they aspire to be good writers should try in the Vernaculars and strive hard to achieve success.

We welcome the new edition of this book of Rev. Mr. Ellwein with pleasure. We know him to be a good Tamil Scholar and the book is very well written and in an easy and good style. It is also profusely illustrated and should be attractive to children and young people for whom the book is intended.

Among other publications of interests to us, is the reprint of Professor Sundaram Pillai's 'Some mile tones' with an introduction by Rao Bahadur M. Venkayya, brought out by the Tamilian Archeological Society. The book was long out of print and the society has thought it fit to make the book available to all.

Tamilian Antiquary
No. 4, and Sundaram
murti Nayanar
and Andapinda
Saraswathi.

Two other books are note worthy. They are the books issued by Mr. C. S. Sundaram Mudaliar, on the 'Life of Sundaramurti Nayanar' and Anda Pinda Samatvam.' We had hoped to review these books at length but we do not want to defer doing so any longer, on account of their importance. No life of the Saivite Saints is so much misunderstood as that of Saint Sundaramurti and our learned friend deals with all the incidents of his life in the light of Yoga. It is more or less known that our saint represents தோழமார்த்தம் or Saha marga or Yoga and yet how few understand the mystery of his life. St. Sekkilar strikes the key note when at the very moment he speaks of the Marriage of our Saint and Paravaiyyar, he speaks of our Saint as going into Yoga யோகமர்த்தம். We have shown elsewhere quoting Froude that Religious history has to be read in a different way. Each incident is the illustration of a principle in the higher paths and unless they are so, they will be barren and they wont contain lessons for all time. Every life in the Periapuranam is replete with such lessons. Persons not possessing the key to such books often indulge in detailing miracles which could neither be facts nor truths. For what could there be in stories of a man swallowing hundreds of plantain fruits or eating half a dozen dinners at the same time! One of our friends asked for a solution of our Lord producing the bond containing the signature of St. Sundara's ancestors. Mr. Sundara Mudaliar quotes from St. Tirumular the following stanza to explain the incident.

என்றயோடென்னப் பனேழேழ்பிறவியு
மன்றேசிவனுக் கெழுதியவாவணம்
ஒன்றயுலகம் படைத்தானெழுதினான்
நின்றான்முகில் வண்ணனெழுத்தாயே.

"My father and mother and ancestors up to the 49 degree have given a bond to Siva even in the beginning. The creator (Brahma) of the world wrote this bond. And the cloud coloured (Vishnu) attested the document."

Yes, we all entered into a bond to do His will, when out of His mercy He set us on the wheel of evolution to work out our salvation, but we have grown wilful and won't recognize His Lordship and do His will, and brought on ourselves all our woe. When we make *arpanam* of ourselves to Him, (அர்ப்பணித்தல்) then our salvation is assured. The book contains gems like this and the only pity is, it is short, and we hope our friend will give more of it in an English garb. His other book "The correspondence of Macrocosm and Microcosm, is again a more serious attempt to explain our *Mantra* and *Tantra* in the Light of Yoga and Vedangas like astronomy and astrology, etc. The explanations given here are neither far-fetched nor puerile as most explanations are but are, fully supported by quotations from sacred works like Tirumantram, Devaram and Tiruvaimozhi. There is a separate table of tatvas and the paths of the soul, combined with the Zodiocal signs, etc., to explain the whole thesis. These pamphlets are priced cheap and should be in the hands of every student of Hindu Mystic lore.

The article on Rationale of Symbolic worship continued in this number is by our learned brother A. Rengasami Iyer and not by J. M. Nallaswami Pillai, as stated in the title page of the last number. We hasten to correct the mistake.

voluntary victim, but the God you would have us adore regards without complacency compared with which burning alive is but a small suffering endured by thousands and thousands of human beings for an endless duration which we can only picture to ourselves by millions on millions of years recurring without end. Such a god we refuse to worship and come what might, did we believe in his existence we would but regard him with disdain as well as execration." Here you see how the clannish blood thirsty Jah-veh is magnified into a monstrous taster of human bloods. Some of the denunciations we read of in new Testament came from the mouths of Christ the Savior, John the Evangelist and Saint Paul the great Apostle, and in the book of Revelation, we are taught of the damnation. Where then is the boast of the Protestants, of the Presbyterians, of the Lutherans, of the men of high and low Churches, who profess to have much improved upon Popery? Who can say that they set up no images and that they follow strictly the commandment of the Lord "ye shall not make with me gods of silver, neither shall you make unto me any graven image"? The Roman Catholics whose graven images of saint and saintesses outnumber the Gods and Goddesses of the Roman Pantheon which they overthrew, have at least a force of a Purgatory, while the protestants, have nothing of the kind. Our Christian friends who have grave objections to set up human images for their God hesitate not to convert god himself into man, to the Holy ghost taking the shape of a dove. "And he saw the spirit of God descending like a dove and lighting upon him" St. Mathew "He saw the heavens opened, and the spirit like a dove descending upon him" St. Mark. "The Holy ghost descended in a bodily shape like a dove upon him" St Luke. "I saw the spirit descending from the heaven like a dove and it abode on him. (St. John).

Here we have to digress a little. A Christian Catechist was once addressing a huge crowd near a Siva Shrine. He charged them with paying worship to stocks and stones instead

of to the true living God. Of course the people were struck mute and dumb and the Catechist was also giving illustration with the aid of Magic lanterns of Biblical stories from the creation of Adam down to the Ascension of Jesus. A friend of ours happened to pass by that way. Of course he never wanted to interfere with the pastor's lectures, for he was aware of the fact that while the Christian knew much of his religion, the masses of the Hindus whom he addressed were ignorant of the mere fundamentals of their religion. But some one accosted him saying "Sir, Please come and answer him. We are unable to answer him" When he knew that there was a plaintive cry for help, he thought it was his duty to interfere and therefore he returned and asked them what the matter was. Seeing him fetched by the people; the pastor reiterated with much force that the Hindus were all worshippers of stocks and stones. Our friend asked the people if any one in that crowd could not meet such questions with a proper answer. None came forward. He thought the duty then devolved upon him. He took a stone in his hand and asked every one if he worshipped that stone. Every one answered "no". Then he took another stone and repeated the same question, and got the same answer. Then he pointed to a heap of stones and repeated the question. Of course "no" was the reply given. Then he pointed to the figure of a man carved in stone, and wanted them if they worshipped that figure. "No" was the emphatic answer given. Then he wanted a chombu to be brought and wanted to know if it was worshipped. "No" was the reply given. Then he wanted a man to advance in front and asked others if they worshipped him. Of course they all burst into laughter. "Big fools that you are—you begin to laugh when you ought to weep" so saying he drew a line, a single line, upon a piece of paper, and asked them if they worshipped that line. They answered "no". Then he drew the figure of a woman, and wanted to know if they worshipped either or both. They answered "no". Then he drew a "Sivalingam" and wanted them to answer him if they worshipped it. "Yes" was

the vociferous reply given. Then he wanted a clump of clay to be brought and made out of it a human figure. Then pointing it to the crowd wanted them to answer him if they worshipped that figure. "No" was the answer given. Then he made a Sivalingam out of it and asked them if they worshipped it. "Yes" of course was the reply given. Then he took one of the rejected stones and asked if they could offer worship to a Sivalingam carved out of it "Yes" was the reply. Then he turned to the pastor and questioned him "Reverened Sir you just now charged them with worshipping stocks and stones. You heard the replies given to my searching questions should you now charge them worshipping stones, clay and lines? or you should admit that they worshipped them not. Now come round and tell me if they are worshippers of stones or lines or clay or all. Don't you see that they worship an abstract idea in a concrete form? However inaccurate their mode of worship may be, the proper kind of attack on your part upon them would be to object to the representation of the idea underlying it or to the idea itself if it be false. In order to attack the idea you must know some thing of it; tell me what you know about Sivalingam. Then our Christian friend thought a little and then answered "I don't object to the entertainment of ideas but I strongly object to the representation of such ideas in forms. I object to the Creator being likened unto the creature, to God being dragged to the level of a creature. "Well then" he said are you quite sure that these figures liken the creator to the creature, drag the creator to the level of a creature. Well let me learn the meaning of the Symbol Sivalingam as you have understood it. Please do not evade giving replies to my questions. Answer me plainly if you know it". The Catechist gave him a very plain answer which was "I do not know" "Well then", he observed would you try to learn the meaning and then try to criticize it? You are at perfect liberty to dwell upon the merits of Christianity, dilate upon the meekness of Christ, his self sacrifice for the cause of truth, but you should not revile religions of which

you do not know a bit. Just now you alluded to the creator being dragged to the level of a creature and yet you want to teach us Christianity; while we heartily thank you for your admonition that the creator should not be dragged to the level of a creature, pray tell me whether what you teach will then be Christianity, at least dogmatic Christianity?" Even our Christian Catechist could not but understand it and pleading late hour, politely wished us good bye and went away packing up his fiddle, magic lantern, and canvas etc. The next day when not yet dawn, our Christian friend was seen walking on foot to a village six miles off, and there too we were told, he began his labour of love towards the sinners for the purposes of securing to them the kingdom of God by first as usual, opening his harangue against stone worship; for the preacher knows but one thing, to preach what he was taught to preach. His duty is only to preach and reasoning is outside his programme. He is paid only to preach and not to reason. The preacher could not be faithless to his suit.—Our masses, of course do not know what they worship in the temple, but they are quite sure that they are not worshipping stones.

Suppose a Christian or a Muhammadan or a follower of any faith looks up to the sky and says "Our father which art in Heaven" and fancies in his mental eye a Patriarch—a Father of venerable age with long flowing beards, snow white in color, as if watching his children from on high, in what way is he more advanced than his brother who looks up to the image with watchful eyes and beaming countenance, seeing that the mental image is as unreal as the physical image? Perhaps the idol worshipper might have chosen such a method of worship because he thought he could not form a correct conception of the Unknown, the Indescribable and the Absolute God with his limited intellect and might have intended the image to serve as a sign-post, (at least he may so defend himself) but the man of the mental image who abhors the use of physical images gives a real shape to God, who is pure Spirit.

Does not this affect the very constitution of God? In our opinion this is more culpable. The employer of images knows the image to be image because he himself has manufactured it, and thus he knows it to be evanescent, but the man of the mental image by giving a mental shape to God identifies God the Supreme Spirit with form. If one is true to the principle that no idolatry is to be permitted, he must reject both mental and physical images. A man that gives shape to God in fancy but at the same time pretends to dislike physical images is but one who cannot analyse his own thoughts and who deceives himself and others. Let us ask one question of our Missionary friends "Reverend Sirs do not the great body of the people in the west and the converts in the east cling to the belief that heaven is a geographical place, where God is seated on a great throne, that therefrom He sent his son Jesus who was seated on His right hand side, as David is said to have prophesied, and that he ascended to heaven after his crucifixion." Let them not prevaricate. We ask this particularly of our friend the Reverend Mr. Macnical of Poona who finds fault with Mrs. Annie Besant for her defence of Image worship on the ground that the image forms "a magnetic communication between the Divine Form and the Worshipper" The Reverend doctor says "It is not symbols but concrete and gross facts that the great body of the people (Hindus) worship". This may or may not be so. But in the west, the great body of the people actually believe in the existence of a material heaven, a material God sitting on a material throne, with material Christ on his right-hand side where the several hosts of angels sing unto Eternity the Tedeums, Hallelujahs and AveMarias. Are not these gross facts? We may also question our learned Moulvies whether or not, they believe in a material heaven where Malayiks (angels) such as Mikayil Gibrayil and others reside and who are said to have led Muhammed on his way to and return from God. A sensual heaven, a houri-haunted paradise with lakes full of crystal waters and with trees full of luscious fruits, which are not to be found in the sandy deserts of Arabia, or a material

heaven, are not these blessed states to which all righteous and spiritually minded saints and sages aspire ?

No doubt the Jewish prophets like Isiah and Jeremiah denounced in strongest language the frightful heart-rending practices of their neighbouring tribes, and Muhammad, the Renowned Prophet, gets the great glory for denouncing the evil rites and frightful orgies which the very tribe that gave birth to him were then practising. The more shocking the rites and the more hideous the idols were, louder came the denunciation, for how long can these practices (which included human sacrifices as well) prevail without stirring up the sympathetic chords of at least a few people for instance. The Greeks were also idol worshippers, and though philosophers like Socrates, Plato, and Aristotle did not countenance them, yet the denunciation by them were not so loud as they were in the case of the tribes whom Muhammad and the Jewish prophets exposed. For instance, the more shocking are the social customs such as the disfiguration of the widows, the more they excite the pity of the reformers. Sometimes these religious and social reformers have a keener eye than all the orthodox sections of the community. The accounts for the violent iconoclastic tendencies exhibited by the Moslems in their relation with other peoples of the earth.

It does not follow therefrom that good paintings, good specimens of art, good sculpture are bad and should be abhorred. It would be like condemning Literature as a whole because somebody wrote flimsy novels with unseemly topics. Children of course often commit blunders in grammar and idiom. Is it right on that account to put an end to all sorts of improvement and study. Nations there were in ancient times who were in infant stages. Children often delight in grotesque and fantastic tales and they are often kept in awe by such tales. So also there were among the nations of the earth. Just as the value of literature should not be gauged from the evil novels, so art as a whole should not be condemned because some

nations had hideous images. What the wise Bacon says of books is also true of images and art. There are some images which ought to be discarded, some that should only be seen, but not remembered, some images may be remembered but there are some images which ought to be studied or "digested" as Bacon says with reference to some books. Images that dethrone man to the level of devils ought to be shunned for ever. Specimens of images which excite the laughter, though not harmful, are not proper things to be remembered. Specimens which make men grin are not worthy to be kept in our gallery. Specimens which depict every day life, every day scenes are not so very important as they can be seen in nature in brighter colors. And specimens which rouse our feelings of humanity just as the Positivists have, can be seen. But the most important are the arts which make known the Unknown and describe the Indescribable and depict His workings. Our Silpa Sastra says "It is always commendable for the artist to draw the images of Gods. To make human figures is bad and even unholy. It is far better to present the figure of a God though it is not beautiful than to reproduce a remarkably handsome human figure" Yet what do we see in most religions. Human figures are carved, human images set up, human paintings hung up. Sunken eyes, hollow face, upturned looks, down cast countenance—these are the trophies of the Romish church. Man sitting serene, unmoved, unaffected by pleasures or pains—keeping a perfect equanimity of mind—this is the trophy of Buddhism. Have we not seen people crying, people sitting like stones that we should try to commemorate them in pictures and statues. We do not condemn them absolutely but we say they are not specimens which religion and Philosophy must set up in view to perpetuate. Man may kneel, may bemoan, may dance with ecstasy, may be silent with the fullness of heart and may do thousand and other things. These cannot depict the Divine laws, His Workings. The Unknown must be made known and the Indescribable must be described. Art must prepare the way for it.

"Science and art" says the child like sage Count Leo Tolstoy "are as necessary to men as food, drink and clothes, = even still more necessary than these, but they become such not because we decide that what we call Science and art necessary, but because they are truly necessary to men. Since men have existed they have always had Science in the plainest and largest sense of the word. Since mankind has existed, teachers have appeared in every nation to form science. The object of this Science has always been *The Inquiry as to what was the destiny and therefore the true welfare of each man and of all men.* This Science has served as a clue to determine the importance and the expression of all other Sciences. Such information and art as co-operated with the Science of man's destiny and welfare were considered highest in public opinion. Since men have existed great intellects have always appeared, which in the struggle with the demands of their reason and conscience have put to themselves questions concerning the calling and welfare, not only of themselves individually but of every man. What does that Power, which created me, require from me and from each man? And what am I to do in order to satisfy the craving ingrafted in me for a personal and a common welfare? And from the voice of conscience and from reason and from consideration on what men have said, who lived before, and from contemporaries who have asked themselves the same questions, these great teachers have deduced teachings, plain, clear, intelligible to all men, and always such as can be put into practice. Such men were of the first, second, third and all magnitudes. The world is full of such men. The same holds good with art. Wherever a true Science has existed, it has been expressed by art. Since men have existed they have always separated out of all their activities, from their varied information, the chief expression of Science, *the knowledge of man's destination and welfare*; and art, in the strict sense of the word, *has been the expression of this.* Since men have existed, there have always been persons particularly sensitive to the teaching of man's welfare and destiny, who have expressed in word, and upon

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TIRUMANTRA OF ST. TIRUMULAR.

BRAHMANA ACHARA.

அந்தணராவோ ஈறுதொழிற்சூண்டுளோர்
செந்தழுவோம்பிழுப்போ துநியமஞ்செய்
தந்ததுநற்கருமத்து நின்றாங்கிட்டு
சந்தியுமோதி சடங்கறுப்போர்களே.

Brahmanas are they who perform six kinds of karma.

They raise the Sacred Fire, and worship it three times and study the Vedānta and perform Sandhya and finish the Sacred rites.

வேதாந்தங்கேட்க விருப்பொடுமுப்பதப்
போதாந்தமான பிரணவத்துள்புக்கு
நாதாந்தவேதாந்த போதாந்தநாதனை
யிதாமெனதுகண்டின்புறுவோர்களே.

Desiring to know the Vedānta, they enter the three-lettered Pranava, which is Bodhanta, and perceive without thought the Lord of Nadanta, Vedānta and Bodhanta and enjoy His Bliss.

NOTES.

The last line of the text is important. The words 'நாதமெனது' literally means 'not saying this,' i.e., not perceiving as an object which our writers call சட்டறிவு. And the further words used are 'கண்டு' 'seeing or perceiving' and 'இன்புறுதல்' enjoying. As we have explained in several places, the soul has to

lose its human consciousness or thought, its *Pasaboda* and *Pasuboda* and gain that higher vision and become steeped in Bliss in advaita; as stated by St. Tiruvalluvar also in the following couplet :—

நகுந்திடு இப்பம்பக்கும் மருந்திடு
மாதாட்சி யவர்கு.

Darkness will leave and Bliss will arise

To them getting rid of ignorance see, the Vision Pure.

The light that dawns at the end of this *Pasuboda* is *Bodhanta*. Vedanta is Yoga as we have elsewhere shown, the *Soham* or *Sivohamarga*. The fruition of this Yoga is *Vedanta* or *Yoganta*. 'Nadam' is the first of the 36 material tattvas and *Nadanta* is He who transcends all matter. The Vision and Joy spoken of here is therefore what happens in real mukti and not during the intermediate stages of the soul's progress. In the lower stages, the Vision is dualistic and in the absolutely liberated condition, it is advaita. To bring it into line with Western Thought, we have stated the position thus. We may feel and be consciousness of feeling and these two states have to be distinguished; but western metaphysicians will not often make the distinction. In a pure state of feeling, seeing &c., there is no thought or consciousness and when consciousness intrudes, the perfect feeling or vision is disturbed. In the first condition of pure feeling or Vision, it is one and advaita, the conscious mind having become merged with the feeling, and its identity is lost (*அதுவதாய்*). In the latter condition of feeling and of consciousness, there is dualism. So in all the *Sadhana* stages, even up to the very end of *Yoga* the condition is dual; where the *Sadhana* has been perfected into *Sadhya*, *Faia*, we have reached the condition of Oneness, when the Soul feels that it is one with all. And the highest *Sadhana* (*Dahara Vidya*) repeated in almost all the *upanishads* is "to see God in all Beings and all beings in God." (*Kaivalya Up.* 12). And hence the direction '*நாடுமென*'. The following we cull from the Hon'ble Mr. P. Arumachalam's address on '*Jnana Vashistam*' delivered before the Ceylon branch of the Royal Asiatic Society on 18th August 1909.

"The great gulf between the two systems is the doctrine that *consciousness may exist without thought*, which to European philosophers, at least of modern times, appears to be an absurdity and an impossibility. However, Hindu sages declare and declare not as a speculation but as actual experience, that when thought is completely suppressed and also its twin brother sleep, the pure consciousness or spirit long hidden begins to manifest itself. Free from the strain of thought and oblivion (கிண்பு and மறப்பு Ed.), and truly pure in heart, the soul is blessed with the vision of God, wins the peace of God that passeth all understanding, realizes somewhat of the infinite power, glory and bliss of the Divine Spirit and is finally united to it."

If in the previous passage, 'feeling' was substituted for consciousness, it would better express our view. It may be called also 'consciousness' because the power by which the Soul perceives the Vision Pure is called *Pathiguanā* or Divine consciousness.

Pranava is the highest mantra and tantra, a Sadana for realising the oneness with God. And accordingly the Chandogya upanishad begins with the worship and description of Om. 'Om, this letter, Udgita, should be adored. Om is, chanted, its description.' Its other form is the Panchakshara which can be pronounced with or without the Omkara, (no other mantra can be used without the Omkara); and the Yoga practices all deal with the meaning and use of this three-lettered Pranava (some upanishads recognize the ardhamantra also).

காயத்திரியே கருதுசாவித்திரி
யாய்தற்குயப்பர் மந்திரமாங்குன்னி
நேயத்தேரேறி நினைவுற்றுகேயத்தாய்
மாயத்துட்டோயா மறையோர்கடாமே.

Meditating on the Sacred mantra, they delight to search that Savitri which is Gayatri. They ride on the car of love, and loving, become love, those Brahmans who would not be engulfed in Maya.

NOTES.

We quote the famous Gayatri Mantra from H. H. Wilson's translation, with his notes. It occurs in Rig Veda III. iii. 9, 10. The Rishi of this Sukta is the famous Visvamitra.

We meditate on that desirable light of the Divine Savitri, who influences our pious rites.

This is the celebrated verse of the *Veṅṣas* which forms part of the daily devotions of the Brahmins, and was first made known to English readers by Mr W. Jones' translation of a paraphrastic interpretation: he renders it, Let us adore the supremacy of that divine sun, the godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat (Works, 8vo. vol. XIII P. 367): the text has merely *Tatsavitur varṇyam bhargo devasya dhimahi dhiyo yo nah prachodayat*: the last member may be also rendered, who may animate or enlighten our intellects: the verse occurs in the *Yajush*, III, 35, and in the *Saman*, II. 8, 12: both commentators are agreed to understand by Savitri, the soul, as one with the soul of the world, *Brahma*, but various meanings are also given thus. Sayana has, we meditate on the light which is now with *Brahma*, his own light, which, from its consuming influence on ignorance and its consequences, is termed *Bhargas*, and is that which is desirable, from its having to be known or worshipped by all (*varṇyam*), the property of the supreme being (*parameswara*), the creator of the world, and the animator, impeller, or urger (*savitri*), through the internally abiding spirit (*antaryama*) of all creatures: again, yah, although masculine, may, by Vaidik licence, be the relative to the neuter noun *bhargas*, that light which animates all (*dhiyah*) acts, (*karmans*), or illumines all Understandings (*buddhih*): again, *devasya savituh* may mean, of the bright or radiant sun, as the progenitor of all, *sarvasya prasavitur*, and *bhargas* may be understood as the superior orb of light, consumer of sins, *papanam tapakam tejo-mandalam*: again, *bhargas* may be interpreted, food, and the prayer may only implore the sun to provide sustenance, *traya prasadaḥ annadilakshanam phalam dhimahi traya adharabhuta bhūvema*, we anticipate from his favour the reward that is characterized by food and the like, that is, may we be supported by him: Mahidhara, in his comment on the same text in the *Yajush*, notices similar varieties of interpretation."

We invite the reader's attention to the following paragraphs taken from the interesting book of Mr. Narayana Iyengar of Mysore service on *Indo-Aryan Mythology*. Though a Vaishnava, he displays an unprejudiced mind and liberality of spirit, rare even in this so called enlightened age.

"The aim of these two Brahmanas seems to be to show that the Son God of Sacrifice and austerity is identical with the *Bhargas*, Light, of Savitar (Father *Prajapati*) that is worshipped by means of Visvamitra's Gayatri verse (*Rig Veda*, III, 62, 10):—

We contemplate, (or ponder over) that covetable *Bhargas* of our Father (so that) He might quicken our intellect or wisdom.

Our Father Prajapati's Light, Wisdom, consists in His having sacrificed Himself and thereby become all the worlds and creatures by, entering them (vide pp. 74-76 ante). He has become all by enselving and loving them all as himself. This His aspect as the loving Child in the heart's womb of all is the Son-God.

Now the Gayatri verse has eight syllables in each of its three feet, counting *nyam* as two syllables, *ni-yam* as the Taittiriya do; * and it appears to me that among the several names of Goddess Vak (Speech) in Rig Veda I. 164.41 (the same repeated in Taitt. Aranyaka I. 9), the name Ashtapadi (she of eight syllables) means her aspect as the Gayatri metre. Now, as *pada* means also a word or name, the fact that only eight names are selected for the Son-God shows the intention to exhibit Him as Gayatra alias Ashtapada 'He of eight names', because He as Bhargas is the Deity of that Ashtapadi Gayatri which is the verse III. 62, 10 above quoted. Moreover the syllables of the eight names of the Son-God according to the Satapatha Brahmana amount to 22, but as they must be 24 in order to correspond to the 24 syllables of the Gayatri verse, it is noteworthy that the other Brahmana supplies the omission by adding the two syllables *de-va* to *Ugrā*. So much as about the eight names. Now about the eight forms. The syllables of the words expressing the forms amount, according to Satapatha, to 21, but according to Kaushitaki, to 25; but if we read the latter's 'Oshadhivayō Vannaspatayah' as the compound word *Oshadhivannaspatayah*, the number of the syllables of the words expressing the forms also would be exactly 24. These eight forms would represent the whole universe if the waters are taken to mean the stars, the plants and trees the earth, and the food of all the creatures.

By these forms the Son-God is shown to be Visvarupa, as He is the In-dweller in them all, loving them all as Himself: that is to say, that in making a gift to Himself to all forms and creatures, He has not given Himself; no, He as unbounded Love has given Himself completely and fully to every one of them and so if we count this unbounded Love by the number of the countless creatures in each one of whom He is full, He is Visvarupa, Multi-form, meaning that He is the One Manifest. In Rudra Sukta II. 33 of the Rig Veda, to emphasize the fact that He is not the forms themselves but is the invisible Self in them it is said that He has entered them. He is Kumara, the child, by being in the womb of all forms and creatures. This His ninth aspect which as Bhargas, Light, Self, permeates throughout all the letters of the Gayatri verse in question as their real meaning—throughout all the eight forms as their Self—is always the incorruptible, unchangeable One, however much we may multiply Him, like the figure 9, which is the Ultimate figure.† The Mahabharata, in the story about the birth of Kumara, in calling Him by several

* The syllables are:—Tat Sa-vi-tur va-re-ni-yam Bha-gō De-va-sya Jhi-ma-hi dhi-yo yo nah pra-ko-da-yat.

† Nine is the ultimate figure; over and above it are obtained by adding to the figures 1 to 9 a cypher or one or other of the same figures; and it retains its character as 9 even if the figures got by multiplying any figures by 9 are added together omitting cyphers.

n . nava, calls him Navaka, the Darling Nine or the Darling New, as nava means both nine and new and ku, an affix often used to denote endearment* (aa,putraka), and the child is new comer. The Son God as the Self is always new, fresh, incorruptible. I have tried to show that Rudra is the Bhargava contemplated upon by the sacred Gayatri (P. 488 ante) Bhargava is a Sakaranta neuter word. In the classical Sanskrit one of the names of Rudra is Bharga—an akaranta masculine word. It appears to me that the Vedic Bhargava was purposely changed into the masculine Bharga in order to show that Bhargava should be viewed as Purusha, outwardly man, but esoterically the formless In-dweller.

For the same reason the Vedic akaranta neuter Haras seems to have been changed into the akaranta masculine Hara which is one of the well known classical names of Rudra. The Taitt. Brhmana II. 2. 10. 2, says that there was this Haras, valour, in Prajāpati which is in this Aditya (sun),⁶ and that obtaining it from Prajāpati Indra became the adhipati or Lord of the Devas. It appears to me that the name Bhargava of Gayatri verse is spoken of here as Haras. That which is in the sun is the Purusha in the sun. Obtaining Him as his Valourous Self, Indra becomes great.

* "At the vedic era Prajāpateḥ haraḥ aṁśaḥ yad aṁśaḥ Aditya."

A THESIS ON THE VEERAŚAIVA RELIGION.

(Continued from page 74 of No. 2 Vol. X.)

11. I can quote numerous Authorities in support of the Orthodox Theory above described, but owing to want of time and space, I wish to make short references to some of them.

(a) The ninth Patala (Chapter) in *Swayambhu Agama* gives a complete description of the five renowned Acharyas in the Veerasaiva Religion and the Seats which they founded. The Panchacharyas are Ghanta Karna, Gaja Karna, Renuka, Daruka and Viswa Karna. These Sages are said to have acquired different names in different Yugas : and their Seats are also named after their distinguished successors, who are Ekorama, Panditardhya, Revanaradhya, Marularadhya and Viswaradhya. The Seats which they founded are respectively,

- (i) Kethar in the Himalayas,
- (ii) Sri Seila in the Kurnool District of the Madras Presidency,
- (iii) Balehonnur in the Kadur District of the Mysore Province
- (iv) Ujjain in the Bellary District and
- (v) Benares.

The other Authorities are—

(a) *Suprabhedagama*, (b) *Siddhanta Sikhamani*, (c) Sanskrit *Basava Purna* by Sankararya and (d) *Kriyasara*.

These five Acharyas are commonly known as the Founders of the Veerasaiva Religion. It may be stated that these are the five Great Canterburys of the Veerasaivas of great antiquity situated in different parts of India and that all these Seats are occupied even now by the Veerasaiva Bishops, who exercise considerable Ecclesiastical jurisdiction over the Veerasaivas.

(2) In the "Classical Essay on the Veerasaivas" written by the Great Telugu Scholar Mr. C. P. Brown, which is published in the XI Volume of the Madras Journal of Literature and Science,

there is a description of these Acharyas and the Author also mentions the high reverence shown to the said Acharyas on all ceremonial occasions among the Veerasaivas.

(3) Professor H. H. Wilson mentions of the Veerasaiva Seats at Kederrath, Benares and Sri Salla in his "Royal Asiatic Researches.

(4) Further, Mr. F Kittel has actually studied Panchacharya Vamsavali in the Sanskrit *Suprabhedagama* and he has given us the benefit of his study in his "Introduction to Nagavarma's Prosody" in which he has shown that Revana Arya referred to by the Celebrated Poet Sadakshari in his *Rajasekhara Vilasa*" was the first of the five Acharyas who are considered to be the Founders of the Veerasaiva Faith.

12. The Veerasaivas are the peaceful race of Hindu Puritans. They do not perform Yajnas in any form and do not believe in the efficacy of Shraddhas. They worship only one God Siva and in the opinion of Mr. Bhattacharya the Veerasaivas are the only Hindus who are to be called as pure Saivites.

(2) The Veerasaivas contend that Salvation could be obtained in a single birth instead of in three births according to the Saiva Faith and they have done away with the multiplicity of ceremonies, as their object is to obtain the maximum result or benefit by performing a minimum number of ceremonies. They claim these to be improvements on the Old Saiva Faith, and the following Agamic passage briefly points out some of the important differences between the Veeraiva Faith and the Old Saiva Faith:—

शुद्धसैवमित्येकं वीरसैवमतगुणम् ।
 सर्वेषामन्नेषानां वीरसैवमहत्तरम् ।
 सुलभदेवपूजाय सुलभप्रक्रियावहम् ।
 अल्पक्रियाबहुफलं वीरसैवमहेवरी ।
 अन्यसैवमुत्तमं स्वल्पफलप्रवृत्तियम् ।
 एकेनजन्मानुक्तिर्वीरानांमुक्तयेवरी ।
 अन्येषामपिषेवानां मुक्तिर्जनप्रवेण्ड ॥

(3) The Veerasaivas bury their dead and this constitutes another difference between them and the Saivas; and it must be noted in this connection that such eminent Smrithi Writers as Manu, Bharatwaja and Satatapa prescribe that the Veerasaivas are to bury their dead and not to burn them.

(4) The most distinguishing feature among the Veerasaivas is the Linga which every one wears on his person, he be man or woman, young or old, without any distinction. Every woman has got equal rights to obtain Saivation as every man in this Religion and every man, woman and child ought to wear the Linga from the moment of birth. Every person ought to worship the Linga as his or her God, and ought to sacrifice even the life in case of loss of the Linga under any circumstances.

(5) The Veerasaivas perform ten ceremonies known as the Dasa-Samskaras and of these, the most important is the Deeksha Ceremony at which the Doctrines of the Religion are formally initiated by a competent Guru or Teacher.

The Pupil gets "Linga-Sambandha" or relation with Linga by means of Deeksha which destroys the three impurities. Hence it is called Deeksha.

13. It is to be added that the Veerasaiva Religion is an all-embracing proselytising Religion "and it consists of representatives from all classes of Hindu Society"

Our shastras prescribe different periods of probation for people of different Casts, and admissions can be made after the probationary period, if the pupils seeking admission are found to possess real "Bhakti or Faith" in the Religion. The probationary period is

- (a) three years for a Brahman
- (b) six years for a Kshatriya,
- (c) nine years for a Vaisya, and
- (d) twelve years for a Sudra.

The following passage is taken from "Veerasaivachara Kaustubha (वीरसैवाचारकौस्तुभ)" which is a great authority on the subject:—

नूतनवस्त्रीश्रीक्षा संस्कारमभिक्रमति ।
 श्रीक्षयेऽप्येवैतत् तत्प्रकारोपुजोच्यति ।
 वर्षत्रयं ब्रह्मचर्यं क्षत्रियं वर्षद्वयकम् ।
 गवर्वर्षं वैश्यं शूद्रं द्वादशवर्षकम् ।
 श्रीक्षयबहुधात्मन् श्रीक्षयायोऽयद्गुरुः ॥

14. (a) The Religious History of India shows that many powerful Kings and Rulers of Native States have embraced the tenets of the Veerasaiva Faith,

(b) There are numerous instances of Brahmans embracing the Veerasaiva Faith; and

(1) according to Census Reports hitherto published, large numbers of Brahmans have joined the Veerasaiva Religion in recent times in the Bombay Presidency :

(2) the History of Kanada Literature of the 12th Century A.D affords two such notable instances ;

(3) the Brahman Poet "Tribhuvana Thata" embraced the Veerasaiva Faith and became the disciple of the Veerasaiva Poet Padmarasu (1165 A.D.), after being defeated by the latter in a religious and literary controversy.

(4) Similarly, the Vaishnava Poet "Chakpani Ranganatha," embraced the Veerasaiva Faith after being defeated by the famous poet "Palkurike Somanatha (1195 A.D.)."

(c) The Puranic instance of the conversion of a Brahman into the Veerasaiva Religion may also be interesting. Veda Vyasa tells us in the "Sankara Samhita of the Skanda Purana" that the Brahman Pingala, son of Sweta, was converted into the Veerasaiva Faith by Sage Sadananda.

(To be continued).

IS VĀYU-PURĀNA THE SAME AS THE
ŚIVA-MAHĀ-PURĀNA?

There has always been some uncertainty as regards the identity of the so-called Vāyu-purāṇa. In his recent able address on the Śaiva Religion before the Convention of Religions, Calcutta, Mr. J. M. Nallasāmi Pillai says, "The largest number of Purāṇas are Śaivite, and the oldest of them is the Vāyu or Śiva Purāṇa, as pointed out by Wilson" (p. 14 Vol. X of the Siddhānta Dipikā). Prof. Wilson's authority as an expert in paurāṇic lore has always been thought to be weighty, but if the above statement be only half true, it is enough to shock one's literary conscience altogether. We are afraid the great orientalist did not read either the one purāṇa or the other, else he could not have betrayed himself into such an unscholarly and ignorant statement. The Śiva-mahā-purāṇa, which is often known as Śiva-purāṇa, is a book of considerable importance as a mystic text-book revealing the teachings of the Śivāgamas. It is chatur-vimsati-sahasra-samhitātmaka (=possessed of 24,000 verses or texts) and divided into six books which go by the following names :—

1. Jñāna-samhitā.
2. Vidyasvara-samhitā.
3. Kailāsa-samhitā, (This is very important).
4. Sanatkumāra-samhitā.
5. (a) Vāyaviya-samhitā. Pūrva-bhāga. } These two bhāgas
 (b) Do. Uttara-bhāga. } are exceedingly
 illuminative.
6. Dharma-samhitā.

The best edition is that issued by 'Śrī-Venkaṭeśhvara Press' Bombay. The Vāyu-purāṇa, on the other hand, is of a different description altogether. It is no doubt classed as a Śaiva-purāṇa but its contents are not of such high value as the Śiva-mahā-purāṇa for the study of the Āgamic Mysticism. It is not divided into books at all. The only division that is adopted is the one into chapters of which there are 112 in the whole

Purāṇa. The best edition that is available comes from the "Ānandāshrama Sanskrit Series." In the usual lists of the 18 Purāṇas which are preserved in tradition, the Vāyu-purāṇa is not named as such, but styled as the Brahmāṇḍa-purāṇa. Here is a list which we transcribe from the Kūrma-purāṇa :—

ब्रह्मं पुराणं ब्रह्मं वायुं वैष्णवमेव च ।

शेषं भागवतं चैव भविष्यं नारदीयकम् ॥

मार्कण्डेयमथ ज्योतिषं ब्रह्मवैवर्तमेव च ।

लैङ्गं तथा कर्मादि स्फुटं स्कान्दं वायवमेव च ॥

कौर्ममात्मना हर्षेण शायसीयमनन्तरम् ।

अथाऽस्तमुद्दिष्टं ब्रह्मादिति संज्ञितम् ॥ *Pūrṇārḍha, Adh. 1.*

From the second half of the last couplet it is clear that the Vāyu-purāṇa which brings up the rear is none else than the Brahmāṇḍa-purāṇa. Similar lists of the Purāṇas are to be found in Vishṇu-purāṇa, Śrīmat-bhāgavata (=Vaishṇava-bhāgavata), Bhaviṣhya-purāṇa, Matsya-purāṇa, and Liṅga-purāṇa, but in none of these is it mentioned that the Brahmāṇḍa-purāṇa has the alternative name of Vāyu-purāṇa. But on examining the contents of the so-called Brahmāṇḍa-purāṇa, we know that the opinion of the Kūrma-purāṇa rests on fact.

A fanciful classification is adopted however by the *Devī-bhāgavatā* (Vide verses 2-12, Chap. III, Prathama-skandha) by marshalling the 18 purāṇas according to the initial letters of their names. The list comprises Matsya, Mārkaṇḍeya, Bhaviṣhya, Bhāgavata Brahma, Brahmāṇḍa, Brahmavaivarta, Vāmana, Vāyavya, Viṣṇu, Varāha, Agni, Nārada, Padma, Liṅga, Garuda, Kūrma and Skāṇḍa. It is obvious that the *Vāyavya* of the above is the same as the Śiva-mahā-purāṇa, judging by the number of verses which the Devī-bhāgavata allots to it (to wit, 24,000 verses). The number of verses in the Brahmāṇḍa-purāṇa is stated to be 12,100. The actual number of verses found in the Ānandāshrama edition of the Vāyu-purāṇa (which is only another name for the Brahmāṇḍa-purāṇa, according to the Kūrma-purāṇa quoted above) is 10,991. It is probable that in order to suit the exigencies of Versification and symmetry in numbering, the odd

integers might have been rounded off into decimals. Further, there is no other purāṇa, to our knowledge, which approximates more than the Vāyu-purāṇa, to the number-test given in the Devī-bhāgavata. Consequently, it is clear that the Devī-bhāgavata styles the so-called Vāyu-purāṇa by its right appellation of Brahmāṇḍa-purāṇa, but, at the same breath, invests the usually so-named Śiva-mahā-purāṇa with the unusual title Vāyavya. Brahmāṇḍa-purāṇa can be styled Vāyavya by reason of the circumstance that it was related by Vāyu: but not so the Śiva-purāṇa, which has altogether a different story. Prof. Wilson's mistaken identity of the Śiva-mahā-purāṇa with the Vāyu-purāṇa is traceable to the confusing list in the Devī-bhāgavata, although he as a scholar should not have rest satisfied, till he verified the statement by a first-hand scrutiny of the original purāṇas themselves. And this omission on his part has led to endless misunderstanding in the oriental world, as scholars did not care to reopen a question which they thought had been satisfactorily settled after a thorough examination of the purāṇas, by such a great expert as Prof. Wilson himself. To dish up old material over again is far more easy than cooking afresh. But which process is the more healthy, we need not stop to answer.

Again in Chap. 2 of Śāṅkara-samhitā of the Skānda-purāṇa, a passage occurs in which a division of the 18 Puranas is attempted in accordance with their dogmatics. There the Śaiva-purāṇas are listed as hereunder:—

तत्तैवानिशैवञ्च भविष्यच्चद्विजोत्तमाः ।

मार्कण्डेयतथालैङ्गं वाराहंस्कान्दमेवच ॥ v. 30.

मात्स्यमन्तस्तथाकौर्मं वामनञ्चमुनीश्वराः ।

ब्रह्माण्डञ्चदशेयानि त्रीणि लक्षाणि सङ्ख्यया ॥ v. 31.

Here also the Brahmāṇḍa-purāṇa takes the last place in the catalogue, and the alternative name of Vāyu-purāṇa does not come in for any mention. Thus, we see, the name Vāyu-purāṇa which the present-day Oriental Scholarship, both European and

Indian, is fond of using, does not find any wide-spread acceptance in ancient Indian tradition. Considering the subject-matter, the diction and the like, the Vāyu-purāṇa,* has been thought to be on a par with the earliest parts of the Mahābhārata and, hence, to deserve an exceptional treatment at the hands of scholars, as a literary document coming down to us from a comparatively more early period than the other purāṇas is general. Be this as it may, the methods of modern literary criticism in fixing the ages of the various purāṇas are hopelessly at sea, when we remember what scholars thought of the Skanda-purāṇa, some thirty years ago, from their notion of the indications of the so-called internal evidence, and what a rude change of perspective, so as to push the date back by centuries, was recently necessitated, by the crushing scientific reasoning which the late Prof. Bendall adopted and vindicated, on the discovery of an exceedingly old manuscript of the purāṇa in question, in the Durbar Library at Khatmandu. When the "Sacred Books of the East" was originally planned, it was the idea of the standing editorial committee, which was responsible for the selection of books for translation and inclusion in the series, to include Vāyu-purāṇa,* in the list of "the Sacred books," and Dr. R. G. Bhandarkar's name was actually put down as the translator. Eventually the book was struck out of the list and thus left out of consideration. It is probable that the glamour for the book arose out of the praise of Prof. Wilson's, but what led to its final expunging is still a mystery, unless it be that the name purāṇa carried with it its own condemnation.

V. V. R.

(To be continued)

* That is, the Biva-maha-purana and not the Brahmenda-purana.

THE TEN SPIRITUAL CONQUESTS OF THE SOUL.

(DASA-KARYANI).

(Continued from page 47 of No. 2, Vol. X.)

St. Tirumūlar, the Anointed of God, thus sums up the great verities underlying the actual "Godly Experience" of Jñānis (the Seers of God).

பதிபசுபாசமெனப்பகர்முன்றிற்
பதியினைப்போற்பசுபாசமனாதி
பதியினைச்சென்றனுகாப்பசுபாசம்
பதியனுதிற்பசுபாசநிலாவே. 3, of the 1st Tantra.

"Of the three that are styled Pati (God), Pāsa (primeval corruption, sin), and Pasu (sin-bound soul), Pasu and Pāsa are as eternal as God Himself, but Pasu and Pāsa cannot contact Pati, as they disappear on nearing Him." This novel relationship between the three is brought out again under a different analogy :—

சூரியகாந்தமுஞ்சூழ்பஞ்சும்போலவே
சூரியகாந்தஞ்சூழ்பஞ்சைச்சுடமாட்டா
சூரியன்சந்தியிற்சுடுமாறுபோ
லாரியன்றோற்றமுணற்றமலங்கனே. v. 5. Ibid.

Here the சூரியகாந்தம் (burning glass) is the soul under corruption, the சூழ்பஞ்சு (the surrounding cotton, the enshrouding lint) is the three sorts of corruption which enchain the soul, and the சூரியன் (Sun) is God in whose presence or when He becomes manifest, the திரிபுரதகனம் (the burning down of the three strongholds of corruption) occurs. The three species of corruption, the removal of which is known as Pāsa-kshaya are Āṇava-mala, Māyā-mala, and Karma-mala, the nature of the different malas being of an intricate character. And about the glory of Illumination ("Orison" or "Luminous Sleep") the sage goes on to say :—

தூக்கெண்டார்விவலாகமுத்தம்முன்னே
 தூக்கெண்டார்விவலாகமுத்தம்முன்னே
 தூக்கெண்டார்விவலாகமுத்தம்முன்னே
 தூக்கெண்டார்விவலாகமுத்தம்முன்னே. v. 7. *Ibid.*

மாணிக்கத்தன்னே மரத்தச்செய்யாய்
 மாணிக்கத்தன்னே மரத்தையாய்
 ஆணிப்பொன்மன்றினுளருந்திருக்கத்தைப்
 பெணித்தொழுது என்னபெறுபெற்றே. v. 19. *Ibid.*

The last verse records an experience the true meaning of which is better felt than explained, as the Saint himself says a little previously (v. 17) that it baffles description. In the same connexion he says also

சித்தர்விவலாகம்க்கே தெரிசித்தோர்
 சத்தமும் சத்தமுடிவும் தம்முட்கொண்டோர்
 சித்தர் சிமலர் சிராமயர் சீன்பர்
 முத்தர் முத்திமுதல் முப்பத்தாநே. v. 13. *Ibid.*

முப்பதும் ஆதம்படி முத்தியேனியாய்
 ஒப்பிலாவானத்தத்தன்னொளிபுக்குச்
 செப்பவரிய விவக்கண்டு தான்றெளிந்
 தப்பரிசாக வமர்ந்திருந்தாநே. v. 14. *Ibid.*

The Saint here gives expression to the greatest of truths in soul-culture which is within the actual experience of those who rest in God. Such souls "swallow up" (உட்கொண்டோர்) or extinguish the operations of 'corruption' in the 36 "rudiments" (Galatians IV. 9) beginning with the grossest evolute (சத்தமுடிவு=Prithvi) and ending with the finest or subtlest evolute (சத்தம்=நாதம்), and dethrone "death". They have crossed the "3 wastes" (முப்பதும்) and become indistinguishable from God (cf. திருமுறை 8-ம் தந்திரம், v. 374). In Tamil mystic literature பாய் is the name given to that critical state which marks off the shading of one sort of consciousness into another. The "crossing" (எடத்தல்) has reference only to successful "crossing", whereby the "critical state" which usually robs a man of continuity of consciousness between one kind of *Anschauung* and another, is rendered proof against

stupefaction. The ordinary man cannot with the best of care and diligence carry with him his so-called waking consciousness into dream or sleep. But when the soul is cleansed of its impurities, "sleep" in the ordinary sense becomes a thing of the past. And the degrees of illumination or sanctified perfection are sometimes classified as those of 'The Knower of God,' 'The Seer of God,' 'The Rester in God,' and 'The Walker with God'.

ஞானமார் சேவன்முத்தர் நாங் வகையாவர்கேனாய்

வானிகர் பிரமவித்துவான்வரியான் வரிட்டன்

ஆனவர் நாமமாகும் * * * * * v. 94,

தத்துவ விளக்கப்படலம்,

கைவல்லியநவநீதம்.

Kaivalya-navanitam of Tāṇḍavarāyasvāmi is an able summary of the Vedānta of Śaṅkara in Tamil, but the mysticism which imparts the greatest interest to that work is drawn unreservedly from the Jñāna-sāstras which form the bulk of the Śaiva-Siddhānta literature. Our observation will find its justification in the commentary of Ponnampalasvāmi on *Kaivalya-navanitam*, entitled *Tattvārthadīpam*, in which all the mystic experiences and truths detailed in the Text, are illustrated and explained by apt quotations from valuable sacred books of the Śaiva Siddhānta, such as those of திருமூலர், வெண்காடர் and the like. There is a living mystic tradition, kept by regular spiritual successions of Masters in அகத்தியகூடம் of பொதியமலை and elsewhere, Masters who draw their inspiration from the Jñāna-Sāstras of the Śaiva-Siddhānta, and to whom the "pure in heart" flock when seeking the true light of "Illumination."

The relation between soul and God, which finds such perplexing apparently and self-contradictory albeit fine, expression, amongst Śaṅkarins cannot be better put than in the following words of Tirumūlar:—

அப்பினிற்கூர்மையாதித்தன் வெம்மையால்

உப்பெனப்பேர்பெற் றருச்செய்ததவ்வுரு

அப்பினிற் கூடியதொன்றாகு மாறுபேரற்

செப்பினிற் சேவன் செத்துள் அடங்குமே. v. 24, of the 1st Tantra.

In the highest sense, therefore, that relation reminds us of the brine in sea-water and the peculiar intimacy attaching between the two. That relation is the crown and glory of the toilsome march which every godly soul feels necessiated to undertake, in order to work out to emptiness, in tears and tribulation, the various *saṁskāras* and *vāsanās* which it has inherited from an infinite past. And the march is described in Āgamic Mysticism in terms of *avasthas* and *kāryas*, whose meaning was previously explained in a measure in a different connexion.

The *dasa-kāryāṇi* may now be considered in detail. It goes without saying that they are associated with the *Jñāna-pāda* or *Vidyā-pāda* of the Āgamas, and hence are sometimes comprised in the term *Āgamāntam* (in contradistinction to the Intellectual *Vedāntam* which is only a theoretical and summary formulation of the highest spiritual truths). To show how sacred and God-leading the *Āgamāntam* has been deemed by the God-taught Mystics of the *Mahā-pāsupata* order, who are the "chosen seed" of God amongst the Vaidiks, a quotation from the *Skānda-purāṇa* will suffice:—

सन्कादिमुनीन्नेभ्यः त्रिषद्वार्यसंज्ञितम् ।

रहस्यं आगमन्ताव्यसिद्धान्तं कथयन्स्थितः ॥ *Sambhava-kāṇḍa*, III. 51.

Consequently, the *dasa-kāryāṇi* of the *Āgamānta* stand revealed only to the duly initiated in the mysteries of the Spirit, who are thenceforward recognised as the fit heirs to the Kingdom of Heaven.

The first change that comes over the soul is known as *Tattva-rūpam* which means the apperception of the 'form' or actual constitution of the *Tattvam*. In Āgamic Mysticism, *Tattva* is used in the sense of an evolute of Matter. The Thirty-six *Tattvas* which are said in a sense to sum up the various modifications of Matter, constitute the 'Road of Matter', 'the Way of the Flesh', the modes of 'Old Adam', or in fact, the so-called '*Tattvādhvan*'. These *Tattvas* eventually drop off one after another, leaving the soul pure and serene, and fit to work

grossest evolutes of matter or the most obscuring veils of the out its salvation, under the gracious mercy of the Lord. The soul are designated Ātma-tattvas or tattvas for the salvation of the soul *par excellence*, which are twenty-four in number. The earliest evolute of these is the "Mūla-prakṛiti," Sthūla-prakṛiti" or, "Prakṛiti" simply. The terms mean the 'rudiment of gross matter' or its equivalent. Paushkara, an Upā-gama of the Pāramesvara, thus describes the evolution of the Mūla-prakṛiti:—

तच्चमायोद्भवंचु कलान्तःस्थूलतद्गतम् ॥ v. 17.

गुणादिक्षितिर्गन्तं तत्त्वजातं यतो भवेत् ।

तदव्यक्तमिति प्रोक्तं क्षोभ्यं श्रीकण्ठविक्रमैः ॥ v. 18, 6th Patala.

The three guṇas which are nothing else than affections, phases or modifications of the Mūla-prakṛiti brought on by a change in the motion (*kshobhana*) of its particles, are the real cause of the apparent cumbrousness which enshrouds the Web of Matter, and of the glamour which the prapañcha assumes for the man in the street. Hence, to dethrone effectively the fascinations of matter we should get to understand its real springs of mischief and blandishment. And the springs are to be found on that plane of matter where the guṇas take their rise from the Mūla-prakṛiti. The first step in the unravelling of the mystery of the flesh, and of the soul's bondage to it is the "Tattva-rūpam" of the Dasa-kāryāṇi. When this stage is attained the soul is able to look behind the glamour of the Ātma-tattvas, right into the cause of "the tides" known as "the guṇas", is able, so to say, to understand the genuine svarūpam of the tattva-pariṇāma. The soul, in its spiritual enlightenment, now understands the relation of the three guṇas to its salvation by the operative agency of the karma-mala, and their exact significance in the Divine Dispensation.

(To be continued.)

V. V. R.

A SYNOPSIS
OF
THE LECTURES ON THE ŚAIVĀGAMAS,
DELIVERED BY
MR. V. V. RAMANAN, F.Z.S. (LOND.); O.M.D.S.F.V. (BERLIN);
M.O.S.M.F. (PARIS); &C.,
AT THE HALL OF THEOSOPHY, MADURAI.
On the 25th and the 26th of September 1909.

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I. THE ŚIVĀGAMAS—SOME REASONS FOR THEIR STUDY.

1. The Etymology of the word 'Āgama'; sometimes it is used in the sense of *Upanishads*, and sometimes in the sense of *mystic exegesis* giving explicit instructions about *Gnosis*.

2. The Upanishads are classified into Brāhmic, Śaivic, and Vaishṇavaic; a similar classification of the Āgamas is recognised by the Skānda-purāṇa. Sūta-Samhitā mentions Pancha-rātra-āgamas, Śākta-āgamas, Kāpālika-āgamas etc. The 28 Āgamas known as Śaiva-āgamas come in for special recognition. The relation of Śaiva-āgamas to Tantras (e. g. Mahānirvāṇa-tantra, Rudrayāmī, and the like), Mantra-Śāstras, and Yantra-Śāstras. The Āgamas of the Buddhists and the Jains.

3. The appreciative references to Śaivāgamas as teaching the Highest Mysticism, in Śiva-mahā-purāṇa, Liṅga-purāṇa, Kūrma-purāṇa, Vāyu-purāṇa, the Advaitabrahmasiddhi, the Sivārkanidīpikā and other treatises.

4. The archaic nature of the Śiva-āgamas, patent from a study of their peculiar versification, the nature of words frequently employed and the sublimity and mystery of the themes dwelt on. External evidence pointing to the same conclusion by a consideration of the age of the Skānda-purāṇa, the age of Maṇikkavāchakar, Tirumūlar and the rest. Prof. Bendal's discovery of the Nepaulese Mss. of Skānda, dates that Purāṇa at the 3rd Century B.C., to give the latest limit, the Mss. being

preserved in very ancient script. Dr. Stein's researches in Central Asia and the light they indirectly throw on the ancient character of the Āgamas. In fine, the Śiva-āgamas are not later than the First Buddhist Council

5. Śaṅkara's Ānandalahari, the Spanda-pradīpikā, Śiva-Sūtras, Śiva-Sūtra-Vimarsinī, Suresvara's Mānasollāsa, Śiva-tattvaviveka, and the Sarvadarsana-saṅgraha—all these and others presume a close knowledge of the Śivāgamas.

6. The catalogues of public libraries in Europe, including Aufrecht's *Catalogus Catalogorum*, Gough's Report on the collection of Mss. in the N. W. Provinces and Oudh for the Sixties and Seventies, and other Reports on the search for Sanskrit Mss., record finds of Śiva-āgamas in Cashmere, Assam, Nepal and even Thibet. The wide-spread influence of Āgamas in ancient days.

7. The Subdivisions of the Āgamīc School: The Nakulisa headed by Haradatta. The Mahāpāsūpata (Vaidik) based on Śiva-āgamas represented latterly by Srikanṭha. The Avaidikāpāsūpata School known as the Vāmāchāra School. The Pratyabhijñā School. The Rasāyana School. The Śivāgama School is the best, as being a living tradition comprising the greatest God-taught Jñānis.

8. Vaidika Mahāpāsūpata, the greatest School of Indian Mysticism, including a number of working Jñānis. Edward Carpenter's Testimony. Agastya-kūṭam, the head-quarters of the Southern Section. Kailās (Cashmere), the head-quarters of the Northern Section. The Vindhya, of the Central Section.

9. Quotations from Vāyu-purāṇa and Skānda-purāṇa to show that Āgamas (Śivāgamas) teach the Higher Mysticism which is simply adumbrated by the Upanishads. The extreme *rahasyam* attaching to the *Āgamāntam*.

10. Some of the abstruse positions of the Upanishads find the clearest exegesis only in the Śivāgamas. The hierarchies

of towers and Intelligences which are outlined in Theosophical books find a most elaborate and significant detailing in the Āgamas. PSYCHOSES, GNOSIS, ORISON, and DEGREES OF SANCTIFICATION, a specialty with the Śiva-āgamas.

11. The Kriyā-pāda of the Āgamas bear on temple-architecture, and temple-worship. Etymology of *தீவாலயம்* and *அம்பலம்*. Temples are representations of human subtle-bodies and of sideral systems.

12. No temple-worship in Vedic times. Temple-worship in post-Vedic times. How to account for the sudden origin of temple-worship? Animal-sacrifices were a misinterpreting travesty of the esoteric truths sought to be taught by such expressions as Asva-medha, Agnishthoma, Pasupati, Pasubandha etc., in the Samhitas. Rise of Jñānis showing the true way. Āgamas, coeval with the Upanishads. Temples and Temple-worship were introduced as sanctifying exoteric mementos, as sound reminders of subjective rejuvenation.

13. Śaṅkara came of a family of Vaidika-mahā-pāsuaptas. Śaṅkarins have the greatest claim to interpret his teachings in the light of the Āgamas.

14. Appayya's Śivārkamaṇidīpikā is the most magistral exposition of the Āgamic lore.

II. THE RELATION OF ŚIVA-ĀGAMAS TO HIGHER MYSTICISM.

1. Śiva-Āgamas: their structure and composition: Charyā-pāda, Kriyā-pāda, Yoga-pāda, and Vidyā-pāda or Jñāna-pāda: Their Panchānana origin from Śiva: Another division into Śaiva and Raudra: The PARAMPARA by which the Mystic Teaching came to be finally recorded in the Śiva-Āgamas: Charyā, Kriyā, Yoga, and Jñāna divisions of the Āgamas correspond in measure to the Mantra, Brāhmaṇa, Āraṇyaka, and Upanishad divisions of the Veda. The contents of the various Pādas. The greatest importance of the Jñāna-pādas. The Upāgamas like Paushkara, Mrigendra etc.

2. The *Kriyā-pāda*, a specialty with the Kāmika, Suprabheda, Parākhyā, etc. Sacred architecture, a replica of the Sūkshma-Śarīra, and the Saura-Jagat. The parts of the *devālaya*, and the religious rites conducted therein, compared with the subtle organs, and *psychoses* leading to *Gnosis*.

3. The *Charyā-pāda* reminds one of the Gṛihya, Dharma, and Śulva Sūtras. Its contents.

4. The Yoga-pāda and its contents contrasted with the Yogadarsana of Patanjali. Puryashtaka, Dyādasānta, and the Primary and Secondary Sushumṇas and their points of intercrossing. The Primary and Secondary Sushumṇas are the analogues of the ecliptic and the celestial equator, and their points of Junction, of the Equinoxes.

5. The Jñāna-pāda and the ILLUMINATION. The classes of souls recognised by the Āgamas, e.g. the pure, the mixed, and the impure. The sub-divisions under these. The Trimūrti are only impure souls in whom the Sattvic Guṇa is predominant. The meaning of Saguṇa, Nirguṇa and Guṇātīta. The 18 Avasthas of the souls. The 6 Adhvans. The 5 Kalas. The Souls put in charge of various Powers, and Dominions: Mantresvaras, Vidyesvaras, Bhuvanādhipatis, Anḍādhipatis. The celestial hierarchy and the sub-celestial hierarchy. The progress of the celestial beings is boundless.

6. The soul-culture. The 10 kāryas (psychoses), and the 30 sub-processes coming thereunder. Śakti-nipāta. The three kinds of Māya and Mala. The 36 evolutes relate to matter alone. Śiva and Parā-Śakti. The Light descending into matter. The methods.

7. The Virajā-dikshā, a great initiation amongst the Mahā-Pāsūpata Order of Vaidiks. Rāma, Kṛishṇa and Śvetasvatara are initiates of this Order. Paurāṇic proofs culled from 13 sources.

8. Yogāchāryas—Who are they? They are samyak-darsins or *illuminati*, of the Mahāpāsūpata Order. Appayya's references

to them Śrīkaṇṭha's, Haradatta's and Āgamic references to the same. The references found in the Kūrma and the Śiva-purāṇa.

9. *Śūnyatā*, *śūnyatā*, and *śūnyatā* represent three extreme sub-orders of the Mahāpāsūpatas.

10. The mysticism of the Rosicrucians, Gnostics, Neo-Platonists, the early Christian Fathers, Plotinus, Sūfis and the Buddhistic Mystics of the Mahāyāna School (e.g. Śānti-deva and the rest), stop short at the Turiya-praṇava-yoga. The plane of the fourth dimension. The "Solar Plexus" of the Rosicrucians.

11. The Phenomena attendant on ILLUMINATION. The Sun, Moon, and Stars. The blowing of trumpets. The Silver Glory. The Golden Temple. The Blue Luminous Ether. The Kālavanchana.

12. The Āgamic mysticism excels all by the importance it attaches to the various grades of psychoses, and to the minute analysis of the various factors entering into each subjective experience, and by the explicit declarations it makes as regards all DEGREES OF SANCTIFICATION. "In My Father's House are Many Mansions."

13. Paushkara, Vātula, Jñānasiddhi and Parākhyā are the greatest Mystic Scriptures of the World.

14. The Upanishads teach the highest *Paroksha Truths* from the intellectual plane. The Āgamas have a practical end in view, and begin where the Upanishads leave; In other words, the Āgamas teach men how to make the *Paroksha Truths* actual facts of *Aparokshānubhava*, while still in the flesh.

OM-TAT-SAT-OM.

CURRENT LITERATURE (ORIENTALIA).

Prof. Karl F. Geldner of Marburg has come out with a dissertation on the Cosmogony of the Rig-Veda entitled "*Zur Kosmogonie des Rigveda, mit besonderer Berücksichtigung des Leides*" (Universitätsprogramm, Marburg, 1908) which purports to show that there are some unmistakable elements in the Cosmogony of the Rigveda pointing to something akin to the Liṅga-worship of the later times. He says that the Sanskrit verb *Jan* (=to generate sexually) is used in the earlier parts of the Rig-veda, in place of the more common, but later use of the verb *Srj* (=to let fly, to discharge) whenever any notion of 'Creation' is sought to be brought out. According to him the "Creation" of the world is represented by such concrete symbols as embryo, egg, liquor amr̥ti and so on (cf. Chāndogya Upanishad, III, 19, 2). The great Nāsaḍāsiya-sūkta (Rig-Veda, X, 129) which is thought to be the most philosophical of the early hymns is cited as a proof that the origin of the Cosmos is conceived as an act of generation pure and simple. And many an other verse is quoted to support the Professor's view. But we may point out that the idea of 'Creation' in the Christian sense, viz., of matter being 'Created' by God out of nothing is entirely foreign to the Āgamic teaching. Matter, however subtle, is an eternal factor in the Divine Dispensation, as much as Souls are: only they pass through various phases in order to carry out the Divine Will. Prof. Geldner is minded to regard the later Liṅga-Worship as phallic in origin, but we are afraid he is misreading the entire religious evolution of which the Vedas and the Āgamas are the outer expression. The Liṅga-Worship in its real sense is neither phallic nor later in origin. The true meaning of "Liṅga-Worship" is to be found in the Śiva-mahā-purāṇa and the Liṅga-purāṇa and in Tirumūlar's Tirumantiram. The phallic interpretation given to the Liṅga-Worship is altogether unfounded, is, in fact, as uncharitable as that given to the Christian Cross, and is the outcome of a peculiar craze with which some of the Modern Orientalists are seized. It was most ably and unanswerably rebutted by the late Svāmi Vivekānanda years ago, in one of his memorable lectures, and more recently by Dr. Ananda

K. Kumārasvāmi in a paper read by him before the epoch-making Historical Congress of Oriental Religions. The Liṅga-Worship is as early as the rise of godliness in the Bhārata-varsha, and its true significance is only known to such as have attained spiritual illumination. The expression Jyotiṣ-Liṅgam (=the "Pillar of Fire" of the mystics) is the sanest commentary on what we are expected to do by the term 'Liṅga-Worship'.



In the September Number of *The Theosophist* there is a readable communication from Johan von Manen on "Śivan as Naṭarāja" from which we quote the following: "An occult explanation of the symbolic dance is that Naṭarāja symbolises the rising and falling flame of pure Chit or Intelligence dancing in Ākāśa, in an inner cavity of the heart (or, according to others, the centre between the eyebrows), in deep meditation. It manifests in "Chidambara" which is variously translated as "the envelope of Mind", or as "Mind-Ākāśa" with reference to one of the meanings of Ambara=Ākāśa (hṛidi ākāśa-mayam kosam; Maitrāyaṇa Up. VI. 27)". But we may say that Naṭarāja is none else than the Deva-Savitṛi (=Śivārka) to whom Rig-Veda (III, v, 62, 10) refers. He is also known as Sādāsiva or Sādākhyā (cf. Śiva-mahā-purāṇa, Kailāsa-saṃhitā, X, 42): He dances in Chidambaram (=சித்தம்பலம் or பொன்னம்பலம்) or daharākāśa, and hence the Śiva-mahā-purāṇa styles him "Sādāsivassamasṭiṣyāt-ākāśādhipatiḥ-prabhuh" (=He is the sum-total of All, He is Sādāsiva, He is the Lord of the Ākāśa [பொன்னம்பலம்] and He is the Supreme). This is a high theme, and we can do no better than refer our readers to the Śivaprakāśam where Umāpati gives one enough hint to understand who Naṭarāja is.



Messrs. John M. Watkins, of 28, Cecil Court, Charing Cross Road, London, have issued a reprint of "The High and deep searching out of the threefold life of man through the three principles, by Jacob Boehme *alias* Teutonicus Philosophicus; written in the German Language Anno 1620; Englished by J. Sparrow, Bar-at-Law of the Inner Temple, London, 1650."

This is only the first instalment of the entire works of the great mystic which it is the intention of the present editor, Mr. C. J. Barker, to issue. The book contains 547 pages and is priced at 12s 6d net. An interesting introduction by the Rev. George W. Allen, as well as appendices giving complete lists of Boehme's works and their English translations, add considerably to the book's value. We should think it would have been far better to dress the quaint translation of 1650 in the garb of modern English, so as to make it more readable. One of the greatest Jñānis whom the modern world cannot afford to neglect or ignore, Jacob Boehme is a standing light, who "being dead yet speaketh." His teachings considerably gravitate towards those of the Śivāgamas, and as a God-taught Philosopher full of "Ātma-pūraṇam," it is what one should expect of him. We commend his works to the more spiritually-inclined of our readers.

An indigenous undertaking which deserves the hearty sympathy of all true Hindus is the "Sacred Books of the Hindus" planned under the editorship of Mr. S. C. Vasu, the translator of Pāṇini's *Aṣṭādhyāyī* and Bhaṭṭoji Dikshit's *Siddhānta Kaumudī*. The publisher is Sudhīndra Nāth Basu, Pāṇini Office, Baṭadurganj, Allahābad. Looking at the programme which the energetic editor has laid out, the labour which will be involved seems almost herculean. "The Sacred Books of the Hindus" are to include the older Upanishads, the more important treatises bearing on the Shad-darsana, as well as the commentaries of Vallabhāchārya, *Śrīkanthāchārya* and others on the Śārinī sūtras, the leading Smṛitis, Vedāṅgas, Purāṇas, and Upaveḍas. Among the list of contributors and collaborators are included A. Mahadeva Śāstrin of the Maharaja's Sanskrit Library, Mysore (who translated the *Śrīkanthabhāṣya* originally in our pages, and who, we understand, is going to furnish an amended version, illustrated with fresh notes, to the series under notice), Professor Gaṅgā Nāth Jhā of Muir's College, Allahābad (who, in conjunction with Dr. Thibaut, is the Editor of the "Indian Thought"), Mahāmahopādhyāya Dr. Saur Chandra Vidyābhūṣaṇ of the Presidency College,

Calcutta (a great student of Buddhist Sanskrit and Pāli, who is now on a short trip to Colombo, and engaged on writing a history of mediaeval Indian Logic by a first-hand investigation of the "Nādiya-School" and the writings of such Buddhist Logicians as Dig-nāga, Dharmakīrti, Dharmapāla and others), Dr. Ananda K. Kumarasvāmi, who is a keen student of Indian Sacred Architecture in general and of Ceylon Archæology in particular, and many others. Such a brilliant roll of names cannot but give us an idea of the serious nature of the undertaking, and of the scholarly manner in which the translations entrusted to their charge will be turned out. Part I of Vol. I of the Series is now ready, and it includes the text and translation of the two Upanishads, Muṇḍaka and Māṇḍūkya, as well as the translation of Ānandaśrītha's (= Śrī Madhvāchārya's) Commentary thereon. The translator is Mr. Vasu, the editor of the entire series, who illustrates his translation with notes taken from Kṛishṇāchārya Sūri's Tika. This is the first time that Śrinādhvāchārya's Bhāṣhya on the two Upanishads is Englished, and we hope his commentaries on the other Upanishads will be published in due course. Śrī-Śaṅkarāchārya has engaged the reading public so long, and it is but meet that the claims of the other Āchāryas should be brought prominently to the notice of scholars. All things considered, we should say the translation is well done, though it lacks that academic and critical purity which is the hall-mark of translations into German, French or Russian. Our readers may remember that Mr. Vasu is much interested in Āgamic mysticism, and his translation of Śiva-Saṁhitā (one of the Northern Tantras belonging to the Śāktic School) was published years ago. In the Yoga Chapter of "The Six Systems of Indian Philosophy" Prof. Max Müller refers to some of the feats of Sabhāpati Svāmi who was the quondam *Guru* of Mr. Vasu, and who is said to have lived near Madras before going North.

Vol. 63, No. 1 of *Zeitschrift der deutschen morgenländischen Gesellschaft* is ready, and the following are some of the interesting items found therein. What Hermann Gunkel has done for the new "Biblical Criticism" is being done now by Prof. R. Otto

Franke of the University of Königsburg (Prussia) for the Buddhist Tripiṭaka, which will hardly be appreciated by pious Buddhists. The Professor is preparing a "Critique of the Pāli Canon" with a view to show that the contents of the Tripiṭaka are not genuine, and reveal a disorderly array of many hands that have contributed to them from time to time. As a first stepping-stone to that work, he has come out with an article entitled "The Suttanipāta Gāthās and their Parallels" thereby laying the foundation for a complete concordance of the Gāthas (these being the oldest elements, for the most part, of the Pāli canonical literature) to be found in the Tripiṭaka. The preparation of this concordance is a stupendous piece of business and none but a German Professor is capable of doing full justice to it. Jarl Charpentier is going on with his "Studies in Indian folk-lore" and examines in this issue the Mātanga-Jātaka and compares it with the corresponding Jaina story of the Uttarajjhayana. There are a few other valuable papers bearing on Hebrew, Arabic and Egyptological subjects. Our readers will do well to remember that in this Journal the first European translation of Aruṇāṇḍī-Śivāchārya's Śiva-jñāna-siddhiyār appeared some 54 years ago. The great work was translated into German by the Rev. Dr. Graul and the translation was published in Vol. 8 of the "Zeitschrift"



The April Number of "Mind" is not lacking in articles of considerable interest. F. C. S. Schiller, the reputed author of "The Riddles of the Sphinx" and a great admirer of the late Mr. Myers of the Psychical Research fame has an article on "Solipsism". Solipsism is the doctrine that all existence is experience, but that there is only one experiencer. The Vedānta is to the writer's mind "a distressing sort of philosophic megalomania". In his view, very many philosophers are or have been solipsists or at least crypto-solipsists, without, sometimes, their being aware of the situation. Prof. Baillie continues his review of "Prof. Laurie's Natural Realism." It deals with

the ontological thesis of the great original Thinker whose death has been a serious loss to the philosophical world. There is a good deal in Laurie's *Meditations* which reminds us of the Anubhava-Advaita of Vasishṭha's *Tattva-rasāyana*, of which the great Appayya Dikshita was an ardent admirer. A few quotations from the *Meditations* will give the readers an idea of Laurie's devotional musings: "The continuance of life beyond the grave *may* depend on the extent to which the potential in each man has here become actual"; "He who has not found eternal life here will not, it may be said, find it hereafter"; "A man striving after union with God here and now is *ipso facto* making himself immortal, in as much as he is bringing his finite spirit within the very life of the Eternal Spirit, and he is being borne along in the current of that which cannot die." T. Loveday writes "On certain Objections to Psychology" and he proposes a topsy-turvy demolition of the entire science. His arguments may be marshalled under three heads, and they are (a) Psychology cannot exist except as a tissue of deceptive fictions, (b) It cannot exist alone as an empirical study, and (c) Certain portions of it are possible only as a department of philosophy. There are many other thoughtful papers which we have to pass by for lack of space. We will however give the name of one as it may interest our readers. "Mr. Rashdall's Defence of Personal Idealism" by John Watson is a gem. Rashdall seems to maintain, in common with Laurie's "Monistic Pluralism," a limitation of the Power of God, in order to solve the problem of evil, and that the Absolute consists of God and the Souls with their respective subjective experiences, and those alone.



Prof. Louis de la Vallée Poussin has issued recently a volume entitled "*Bouddhisme Opinions sur l'Histoire de la Dogmatique*" which is a mine of information embodying the ripe fruit of many year's research. He surveys the various strata of Buddhist Thought with sympathy and impartiality, tracing their resemblances and incongruities with a charm of manner and

diction that captivates the reader. M. Poussin, like M. Senart the editor of the *Mahā-vastu*, is of opinion that the Buddha lived and taught in the latter half of the Sixth century B.C., and that the leading tenets which go to make up the Pāli Canon received their permanent form early enough in the history of Buddhism. These leading tenets, according to M. Poussin, are "Karma", "Karmaphala", "Samsāra", "Nairātmya" and "Nirvāṇa" or the Salvation of the Arhat by surrendering desire, and following the teaching of the Buddha, agreeably to the "Middle Way" which is the sheet-anchor of the whole system. Although these tenets are mutually irreconcilable, their concatenation stands easily explained when we remember that "Buddhism" was not a *darśana* or coherent system of dogmatics, but a positivist admission of the facts of experience as they appeared to the Buddha who was a Hindu ("Karma" and "Samsāra") coupled with a practical method of getting rid of them by qualifying for Nirvāṇa through the suppression of desire. The outstanding dogmas in the Buddha's teachings about which a unanimity of opinion prevails, and which give them their special character, are non-annihilation after death, "Karma" and the irreversible nature of its operation, "Samsāra", "Nirodha", and the unsubstantiality of objects of thought. The *Mahāyāna* with its mystic theology and philosophy and the *Tantrayāna* with its cryptic gospel of "black magic" are well summed up in the book. Altogether, M. Poussin has acquitted himself creditably in the task he has imposed on himself. The book is published in Paris (1909), and a fuller survey of Buddhism with special knowledge of details cannot be expected from any other scholar at the present day.



The *Bulletin de l'Ecole Française d'Extrême-Orient* for January-March opens with an article styled "*Notes d'Archéologie Bouddhique*" by M. A. Foucher, the past-master of Buddhist Archaeology, on the remains of the Stūpa of Boro-Budur in Java, which is of extreme interest on account of the richness and

beauty of its well-preserved reliefs. In the reliefs of the north-western corner of the first gallery, M. Foucher traces scenes depicting the early experiences of the Buddha in his religious career, the legend of Rudvāyana, and a Kinnara-Jātaka (probably identifiable with the Bhaṭṭāliya-jātaka). The identification of such scenes in this and other corners leads one to the conclusion that the artists closely followed the Divyāvadāna and its sources. Hence M. Foucher argues that the Canon of Scripture which was generally adopted by the Javanese was that of the Mūla-sarvāstivādins. He concludes his monograph with a section on the Buddhist Iconography of Java.



A Leipzig publisher issues a book named "*Die Philosophie und Wissenschaft des Vedānta und Rāja-yoga oder das Eingehen in die Gottheit*" the author of which is M. J. G. Y. Sabhāpati Svāmi. It is a translation into German, from English, by Dr. F. Hartmann. Mr. S. C. Vasu, as we already remarked, was a disciple of the Svāmi whose reputation as a soul of some Svānu-bhava with "graces" and "powers" of the spirit attracted the attention of Prof. Max Müller in his declining years. Dr. Hartmann, the translator, is a mystic of some eminence and a Rosicrucian. It is wonderful that the mystic teachings of the East are slowly percolating the materialistic thinking of the West and what a change should we expect in the entire attitude of spiritually-inclined folk in Europe and America when the flood-gates of the Āgamic teachings are thrown open! The God-Taught Wisdom which is the imperishable inheritance of the great Jñānis of India, is now locked up in the Sanskrit Śivāgamas, and it should be the endeavour of all sincere followers of Śiva-darsana, to render it available to the hungry souls, the wide world over, by englishing the Āgamas.

V. V. R.

NOTES AND COMMENTS.

We are glad to welcome our learned Brother, Mr. V. V. Raman to our ranks once more. Our readers would remember his masterly articles in our pages on 'Oriental Research' and 'Review of Max Müller's Six Systems of Indian Philosophy' and would have noted his vast erudition and critical research. We are glad to announce that he will be our constant contributor, and would give us the benefit of his varied knowledge and learning. He has been making a study of the Āgamānta, and as the full fruit of his labours in this almost unbroken field, he delivered two interesting lectures on "The Śivāgamas—Some reasons for their Study", "The relation of Śiva-Āgamas to Higher Mysticism", at the Madura Hall of Theosophy on the 25th & the 26th of last month. There is considerable prejudice, or rather, say, there is complete ignorance as to the contents of the Āgamas; and our learned brother's lectures were a triumphant vindication of their true claim to be Siddhānta. We learn that the lectures were addressed to crowded audiences and excited great enthusiasm. We anticipated as much when we received intimation about the proposed lectures, and we are glad to find that the lectures have aroused a spirit of enquiry and a desire to know more about the Āgamas. The Madura Hall of Theosophy has printed a syllabus of the lectures which cover a vast field, and we wonder how our Brother was able to condense all this vast knowledge into two lectures. We are presenting the syllabus in our current issue, and we pray to that Yogi of Yogis and Lord of all the Vidyas, to bless him with His Grace and a long life, to preach and spread these soul-saving truths.

Which is the True Religion? WE have to thank Mr. Frederick Grubb of 'Temperance' fame for his excellent pamphlet under the above title. He, in a vision, as it were, passes in review the condition of various creeds and religions existing at present, and comes to

the conclusion that not one religion or creed has the sole possession of the door to Heaven, and that godly men and true are found in every religion and sect, and he alone who doeth the will of our Father in Heaven shall enter the Kingdom of Heaven, and not everyone who crieth 'Lord!' 'Lord!'. Mr. Frederick Grubb though a layman is not unique in his views. Many Indian Missionaries in the intimacy of private correspondence and conversations with us have acknowledged that it is not by Christianity alone man can derive salvation. Not only to Christians but to dogmatists of every land and religion, the truth of the following verse quoted by Mr. F. Grubb should be bought home, "What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God." Micah VI. 8. We wish the pamphlet could be reprinted and circulated largely among all classes in India.

How to preach Christ? ANENT the same subject, the writer of this pamphlet criticises in rather strong language the deficiencies of the Priesthood of Christ in India, and how it tends against the spread of Christianity. He sums up the indictment in these words, "In dedicating themselves to God at their ordination, these clergymen and preachers promise to consecrate the whole of their influence, the whole of their wealth, to the establishment of the Kingdom of Christ, to work and preach and study and write for Christ, and to make all the labours of their life terminate in Christ. But, on the other hand, the majority of them spend their time, influence and wealth not in training souls for Christ, not in preaching the word of Christ, not in helping the poor, comforting the sick and strengthening the dying, but in meddling in politics,

editing newspapers, counting coins, checking accounts, managing schools, leaning to earwigs—in short, in doing all that which makes the religion of Christ lose its pristine glory and splendour and put on that appearance of *Western Materialism* and Western Civilization.” We italicise the words ‘Western Materialism’ as we pointed out long ago how this is the characteristic of Christianity of to-day, being altogether tinged to this form by the materialism of the ancient Greeks and Romans, as distinguished from the spiritualism of the East, of which Christ was the greatest Glory. The eastern ideal of religion is different and would not attract the missionary with his family and children, who indulges in shooting, and golf-playing and tennis-playing, and attends dances and concerts. They would bow their heads before a Sanyasi of any religion sitting on the roadside, covered with dust or ashes and without a care for the morrow. It is renunciation of the utmost type coming from any man of any religion that will Easterns attract the people of the East. Our religious books teach asceticism *அறம்* not because a man in family life cannot attain to Heaven and they instance king Janaka, St. Tiruvalluvar and St. Sundara and other Saints of the Periapurāṇa,—but because it is so difficult for an aspirant to reach this high ideal of renunciation; family and children act as great trammels—we know people even after assuming sanyasam trying to care for people left behind—and especially in a preacher of Religion our people insist on a high degree of perfection. We do not mean to say that there are no people among Christian Missionaries who are not imbued with this spirit of self-sacrifice, yet our sincere belief is that, instead of spending millions in winning the heathen to Christianity, they should more truly exhibit the great Spirit of Christ in their own persons as an example unto others.

In response to a requisition for the Secretary to the Council of Native Education. Mr. J. M. Nallaswami Pillai has sent the following opinion:—

For the last 12 years or more I have been giving expression to my views on the subject through the columns of the Siddhanta Deepika, and have quoted every authority, European and Indian, who have urged the study of the Vernaculars as of paramount importance, from every point of view. Among them are, of course, most of the Chancellors and Senators like Sir M. M. GRANT, LIEUT. CAPTAIN HALLET, PROFESSOR RANGANADHAM and others who delivered the convocation addresses, and who appealed in the strongest possible terms to the graduates to improve their study of the vernaculars and to carry the torch of western learning and knowledge into every nook and corner of their country and their homes, by interpreting to the masses in the vernaculars what they have learnt. This noble policy has in a manner borne fruit, and a large number of graduates have taken to write in the vernaculars. I considered it therefore as a retrograde policy, when the university abolished the vernaculars as a compulsory subject for the higher examinations, especially after the abortive attempt made by Dr. Duncan and Sir S. Subramania Iyer to institute a Degree in Oriental Learning, which I am now happy to say is revived by the Hon'ble. V. Krishnasami Iyer's motion. But the object of securing a class of good Pandits and Teachers would be altogether frustrated, when we diminish the number of pupils themselves. I have quoted passages from the English Writers themselves to show that the principle of art for art's sake is not found to hold good even in Europe. Of much less force is it so in India, where the struggle for existence is so keen. A Master of Arts in Sanskrit and the Vernaculars is rated far below a Master of Arts in other branches. And it must be patent now, that in many a college, they have had to abolish the post of additional Munshi in the Vernaculars and Sanskrit. The Government introduced the compulsory examination in Vernacular Composition in deference to public representation from all quarters, and in as much as it was too late to ask the University to remodel the whole thing. My firm conviction is that, under the present regulations, the already noticeable improvement in the study of Vernaculars will altogether disappear and Sanskrit will also suffer as much as the Vernaculars, if not more. It will be painful to contemplate that the growing class of graduates who are working both in the field of Sanskrit and the Vernaculars should diminish and disappear, gradually. The only way out of the difficulty seems to me to reintroduce the second language as before. And I welcome Prof. M. Rangacharya's motion as of imperative necessity and as beneficial.

destiny who have expressed in word, and upon pasltery and cymbals, their human struggle with deceit which led them aside from their true destiny and their sufferings in this struggle, their hopes about the Victory of Good, their despair about the triumph of evil, and their raptures in expectation of coming welfare. Since men have existed, *the true art*, that which has been valued most highly by men had no other destiny than to be the expression of Science on man's destiny and welfare" "Art and Science promise to fulfil the mental activity of mankind, for the welfare of society, or even of the whole of mankind.

Therefore we have a right to call only such activity art and science which has this aim in view, and attains it. A true art and a true science have two unmistakable characteristics—the first an interior one, that a minister of Art or Science fulfils his calling, not for the sake of gain, but with self-denial; and the second, an exterior one, that his productions are intelligible to all men whose welfare he is aiming at." In fine he says whatever men may consider to be their destiny and welfare Science will be the teacher of this destiny and welfare, and art the expression of this teaching." Such is the opinion of a great man who attacks virulently and unflinchingly the homages daily paid by his own countrymen, his own kith and kin as he considers them to be, to icons and images of Saints. Why? Can you call the inventors of new guns and explosive substances scientists? "We have no right to call the activities of these inventors and composers of obscene operas and operettas, the activities of Art and Science, because this activity *has not in view the welfare of mankind*, but on the contrary are directed to the harm of men. Without knowledge as to what constitutes the calling and welfare of all men, all other arts and sciences became only an idle and pernicious amusement.

"What is that true Science whose expression alone is defined as true art? To what are the minds of the ~~poly~~ sages, the Rishis as we used to call them, devoted?

It is said that a man's character may be gauged from the flavour of the writings he often indulges in. A nation's inner life may be similarly gauged from the literature which that nation has produced. The theology of the Hindus is based upon the Vedantas which are not biographies of this or that man credited with having done this or that miracle and deified on that account but are treasure-houses of spiritual thoughts of these innumerable hoary sages who preceded even the Brahnavadis of the Upanishads as they themselves often refer to the authority of bygone ancient sages to whom also Brahnavidya was only handed down by still more ancient sages whose names and personal histories are lost in the eternity of ages. "इतिशुश्रुमर्षीणां" "इतिशुश्रुमपूर्वेषां" "Thus hear we from the wise men." "Thus hear we from the ancient sages" Though attempts have been made in the Brihadaranyaka and other Upanishads to hand down to posterity the names, and the names alone, of a few Rishis, we know nothing, absolutely nothing, of their personal histories, the necessity for selecting and singling out he or she not having arisen then, as almost all the individual units composing that ancient society possessed the same mental, moral and spiritual calibre as evidenced in the averment, found in almost all the Puranas, that in the Kritayuga there was only one caste, people then being highly advanced in Spirituality, and in the other yugas when people fell from their lofty position, attempts were made to divide communities and to place the few spiritually-inclined at the top and that, when people still more deteriorated, one or more persons who upheld virtue and righteousness and denounced vice and sin were singled and pointed out as God, sons of God or Prophets, as evidenced in the accounts connected with Krishna, Confucius, Zoroaster, Buddha, Christ and Mohamad and a host of other reformers great and small. The Vedantas form thus the chief authorities. The most ancient Sūtrakaras, or Samayacharikas, as they are called, such as Asvatayana, Katyayana, Sankhayana, Bodhayana and others assert that the Upanishads are the sources wherefrom Brahnavidya should be obtained. All our Puranas are popularly held

to the Upabrimhanas or amplifications, at least in some parts, of these Upanishads, and the Brahma-sūtras which are only a synopsis of these Upanishads, have been the religion of the Aryas and their decendants. This had no name, though in the Upanishads it has been called *Atyasrama* from the nature of the vow which the Rishis had to take before they were initiated into the secrets of the Brahmagvidya. It had, of course, no set of dogmas, chimerical or visionary, but it has been the very life of the people. That has been their consciousness. Men and women breathed in this atmosphere and lived in the ocean of this spiritual consciousness, just as fishes live in water. Call it strength or weakness, that has been the very truth about them. Space forbids me from quoting mantras from the Rigveda, texts from the Yajurveda, songs from the Samaveda and expositions from the Atharvana to show that this has been the case with them. A nation with such lofty consciousness could not have had lower conceptions of the Deity or the Supreme Spirit.

“असूक्ष्ममणु अहस्वमदीर्घमलोहित मन्त्रेहमच्छायमतमो अवायु अनाकाशमसङ्गमरसम गन्धं अचक्षुषमश्रोत्रमवाक् अमनो अतेजस्कमप्रमाणं अमुखं अमात्रं अनन्तराण्यम्”

“Not big, not small not short, not long, not red, not sticky, hot shadowy, not darkness, not air not ether, not taste, not smell not audible, not visible, not describable, not thinkable, not light, not measurable, not inside, not outside” This is the definition of the Supreme spirit. If a positive mode of describing Him is required, there is the Satyam-Jñānam-Anantam-Brahma; Ritam-Satyam-Param-Brahma; Akasa-Śariram-Brahma; which describe Him as the True, Real, Conscious and Unchanging Eternal Spirit. Where is He? “सवाअयमात्मासर्वेषां भूतानांअधिपतिः—सर्वेषांभूतानां राजा—तद्यथारथनाभौचरतनेमौचचाराः सर्वेसमर्पिताः एवमेवास्मिन् आत्मानिसर्वाणि भूतानिसर्वे देवाः सर्वेलोकाः सर्वेप्राणाः सर्वे एत आत्मानः समर्पिताः” “This Atma is the great Protector of all beings, is the Ruler of all beings. Just as the spokes of a wheel are resting on the naae and the outer rim so do all beings, all Devas, all worlds, all breaths, and all these Atmas rest in this Atma” Here we are assured that God is the centre as well as the circumference of the huge circle of the

Universe. God is not only the centre of all things collectively but also the centre of every thing individually. To put it more explicitly, God, One Spirit, one indivisible conscious Person and thus void of parts is complete, that is to say, God is entirely within you, within me, and within all beings. All prayers, all kneelings, and all prostrations have their meanings as He exists in all in His entirety. The best kind of worship is to worship Him as dwelling within us. And this is the only rational method enjoined in the Vedantas and Siddhantas. Hence an Upanishad says:—“बृहच्चतुर्दशमधिन्यस्यं सूक्ष्माच्चसूक्ष्मतरं विभाति—दूरस्तु-
दूरेतरिगन्तिकेच पर्यस्त्विकेच निहितं गुहायाम्” This God is Great, of incomprehensible nature, minuter than the minutest, far far away from the farthest, nearer and nearer than the nearest. To those who know Him, He exists here in their own hearts. “यं वेद निहितं गुहायां परमेष्ठ्योमन्” “He who knows Him as existing in his own Hri-dakasa enjoys with Him all bliss.” “हिरण्यपरेकोशे विरजं ब्रह्म निष्कलम्” “In the great golden hall of the Hri-dakasa (in the ether of the heart cave) lives the Nishkala Brahman.” “हृदयाकाशमयं कोश आनन्दं परमालयम्” “The ethereal temple of the heart-cave is the great abode of the Lord.” All Upanishads again and again reiterate this central truth. ऋचोऽङ्गैरपरमेष्ठ्योमन् यस्मिन्नेवा अधियेवे निवेदुः । यस्तत्र वेदमिष्ट्वा करिष्यति यत्तद्विदुस्तस्मै समास्ते ” “Of what use are these riks, these scriptures, to him who does not know Him as existing within the Ethereal space of his heart.” Indeed Chidambaram is the place where He is.

How does He work:—य एको जालवान् ईशत ईशनीभिः सर्वान् लोकान् ईशत ईशनीभिः—“एको हि ह्येकानद्वितीयास्तस्यैव इमान् लोकान् ईशत ईशनीभिः” “ईशत ईशनीभिः परमशक्तिभिः” This one God rules all these worlds by His Ruling powers His Saktis. His Saktis are “परास्यशक्तिर्ज्ञानवैश्वानरभूयते स्वाभाविकी ज्ञानबलक्रियाच” His Sakthi is denoted by various names Swabhaviki, Gnana, Bala and Kriya. The Kailas Samhita commenting on this text has this “एनमेव पराशक्तिं साक्षात्चेताश्चतरशास्त्रिः । स्वाभाविकी ज्ञानबलक्रियाचैत्यस्तु चतुर्विधम्” The Sages that belong to the Swetasvatara branch call this Sakthi as Swabhaviki, Jñāna, Bala and Kriya; and

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TIRUMANTIRAM OF ST. TIRUMULAR.

BRAHMANA ACHARA.

(Continued from page 104 of No. 4 Vol. X.)

பெருநெறியான பிரணவமோர்ந்து
குருநெறியாலுரை கூடினுவேதத்
திருநெறியான திருக்கயிருத்திச்
சொருபமதானேந்துகளில் பார்ப்பாரே.

(4)

Meditating on the great Path of the Praṇava
And realising its meaning with the help of the Guru,
And reaching the Divine Seat of the Vedas
These sinless Brahmins become One with the Supreme.

NOTES.

There is an Upanishat called 'The Praṇava Upanishat' which forms part of the Gopatha Brāhmaṇa (I, i, vv. 16 to 30) attached to the most mystical of the Vedas, the Atharvan, as also a Gāyatri Upanishat (I, i, vv. 31 to 38). The Brahman creates Brahmā upon a lotus leaf. The latter by means of perance perceives the syllable Om of two letters, four morae. And from these letters the whole evolution of Cosmos proceeds: *water*, moisture and heat; earth, atmosphere and heaven; fire, wind and the Sun; Bhūr, Bhuvah, Svah; Gāyatri, Trisṭubh, Jagati; Rik, Yajus, Sāman, and *itihāsa, purāna*; Brahma, Viṣṇu, Ishāna and *sarva*. In the conflict between the Asuras and the Gods about the city of Aindranagaram, the Gods become victorious

under the leadership of *Om*, the eldest son of Brahmā. The reward of the *Om* is that no holy text should be chanted without *Om*.

In this account, *Om* is divided into letters of 3 mātṛās and also into four, the fourth mātṛā being called the ardhamātṛā. The Maṇḍūkya Upanishat adopts the four-fold classification and the first three are the three parts of *Om*, A, U & M and the 4th is the partless *Om* described in the 7th & the 12th mantras, as Adṛiṣṭam (invisible) Avyavaharyam (imperceptible), Agrāhyam (unseizable) Alakṣaṇam (incapable of proof), Achintyam (beyond thought), Avyapadeṣyam (not to be defined), perceivable by the soul only when becoming one with Him, and as Śāntam-Śivam-Advaitam-Chaturtham. This amātṛa Fourth and secondless Śivam, is as we have seen, named as Sarva, (in Gopatha-brāhmaṇa), the name by which Rudra-Paṇupati is described in the Atharva Veda. The same four-fold classification is followed in the Atharvaśikhā Upanishat where the first three letters are identified with Brahmā-Vishṇu-Rudra-Indrādi and described as productions, and the Fourth with Śambhū, the Cause of causes. In the Yoga Sūtras of Patañjali, in I. 27, the Supreme Brahman is said to be described by the term Praṇava and in Vyāsa's commentary on I. 25, the sentence, "Consequently, the knowledge of *particular names* is to be looked for in the Scripture" is commented on by Vāchaspati Miśra, the author of Bhāmatī, a gloss on Śrī Śaṅkara's great Commentary, in the following words:

By the words etc., *particular names* (Samjñādi) such as Śiva, Rudra, Maheṣvarādi, etc., His possession of the Shaṅgas and the ten Avyayas is understood. As said in the Vāyu-purāṇa, Omniscience (Sarvajnatā), Satisfaction (Tripti), Eternal Knowledge (Anādi-Bodham), Self-Dependence (Svātāntṛa), Constancy of Power (Alupta Śakti), and Infinity of Power (Ananta Śakti), Knowledge (Jñānam), Desirelessness (Vairāgyam), Power (Aiśvaryam), Tapas, Satyam, Forgiveness (Kṣamā), Endurance (Dhṛiti) Act of Creating (Sṛiṣṭitvam) and Self-Knowledge (Ātma-sambodha), Being the Substratum of All Activities, these ten immutable qualities (Avyayas) exist always in Śaṅkara.¹

¹ Adapted from Rāma Prasād's *True Hinduism*, Part the first, p. 215.

The reference to the Vāyu-purāṇa, as Vāchaspati would have it or to the āyaviya-saṃhitā of Śiva-Mahā-Purāṇa as my brother Mr. V. V. Ramanān would have it, is Uttara Bhāga; chap. VII, 23:

प्रणवो चक्रस्तस्य शिवस्यपरमात्मनः ।

शिवस्य शिवशब्दानां प्रणवोहिपरःस्मृतः ।*

Vijñānatikṣha in his Yogasārasaṅgraha (Jhā's Translation, pp. 94, *et seq*) sums up this in the following words :

The Śrutis, having spoken of the three mātrās of the praṇava (Cm)—a, u and m, as being the three deities, Brahmā, Viṣṇu and Śiva, declare a fourth mātrā of the same, as indicating the Supreme Brahmā, over and above the three aforesaid deities of the praṇava. And this fourth mātrā, apart from the first three, is nothing more than the sphoṭa. It is this again which is called the ardha-mātrā. When like a heap, the letter and word are not separated, one half may be said to be the letter and the other half the word. Just as the whole can never be talked of as apart from its parts, so a word cannot be altered apart from its constituent letters. Hence the Smṛiti, 'The Goddess is the Ardha-mātrā which is inutterable in any specific way (i.e., apart from the letters).'

Śrī Appayya Dikṣita in his Śivatattvaviveka refers to all these authorities in the commentary on verse 39.

Mrs. Annie Besant, in concluding the article on the Science of Peace in the October No. of *The Theosophist* describes this *Word Power* in the following beautiful language :

"Sanskrit is a language in which natural facts are expressed in sounds which are creative; every Name of a Great Being expresses the Being, every letter a fact. There are names which are "Words of Power" which are not descriptive but creative. Hence the secrecy with which names have been concealed; names bind and loose. "Why askest thou my name, seeing it is secret?" asks an "Angel" of the Hebrew wrestler. Words of Power were known to the Egyptians, the early Americans, the Hebrews, the Hindus, the Gnostics. They are graven on Gnostic's gems, names meaningless to the modern mind but potent in the speech of one who knows. They are words compacted of letters each one of which expresses a fact; when the relation of the facts to each other is a vital

*Compare also chap. XV, vv. 101, 102: सर्वज्ञतातयावृत्तिं बोधंवाक्यतयमित्य ।
अत्युत्तमसर्कित्वातन्त्र्यं अनन्तांशक्तिमेव च ॥

truth then the letters expressing the facts make a Word of Power. The use of the word summons the forces of nature connected with the facts expressed in its component letters. Such Words are potent, magical.

Now what Samskrit word sums up all evolution, all becoming, all time, all eternity? The Vedas, the Upanishats, declare that there is such a word, and also that the three letters of the word are severally indicative of the three states of consciousness. This word is AUM.

She seems to be however unaware of the amātra Fourth, and gives her own interpretation of the Praṇava which we could not find in any of the authorities we referred to above. However, what she says about the pronounceability of the word as a Unity or as a Triplicity is important. And as we have identified the Samashṭi Praṇava with the Partless Fourth as Śivam-Advaitam-Chaturtham or Turiyam, the Vyashṭi Praṇava can only be pronounced as a Triplicity by the term UMĀ, and in no other form. And for this we have the direct authority of our great Śrikanṭha Śivāchārya and the Lāṅga Purāṇa :

* Who as coloured by the Supreme Energy, the Parīçakti, called Umī—a word formed of the constituent sounds of the Praṇava in their reversed order—is described as dark and yellowish (Kṛishṇa Piṅga) who is the Supreme, All-transcending Brahman." (Śaiva-bhāshya on the Vedānta Sūtras I. iii, 12).

त्वदीय-प्रणवः कश्चिन्मदीय-प्रणवस्तथा ।

त्वदीयेदेविमन्त्राणां शक्तिमूलेनसंशयः ॥

अकारोकारमकारमदीयेप्रणवेस्विताः ।

उकारंचमकारंच अकारंचकृषेवतु ॥

त्वदीयप्रणवविजितिसिक्तांस्तुतमुत्तमम् । Lāṅga-purāṇa (Chap. 85, verses 44 to 46.)

"Thy praṇava is the one, and mine is, likewise, the other. There is no doubt, Oh Devi, that your praṇava imparts power to all Mantras. In my praṇava the letters stand as A, U and M; but mark you that your praṇava is distinguished by the arrangement of its letters in the order U, M and A, a praṇava which is at once tri-partite, *prolated in sound*, and superb!" (Translation).

(To be continued.)

J. M. N.

COSMIC CONSCIOUSNESS.*

The book under review is the first of its kind to issue from a Madras press, and its author is a popular member of the medical profession, who came some years ago under the influence of a Brahmin Saintess that had attained sanctification and been living at Komaleshvaranpet, Madras. Her name was Śakkarai-ammā. Her house was the meeting-place of a select coterie of her admirers, friends and disciples, many of whom she endeavoured to turn from their worldly vanities; a few she helped, so far as it is possible for a Master to help an aspirant after Godliness, to enter on the Path. Perhaps the best-known of her spiritual disciples, who has attained to some measure the "Peace that passeth understanding", is Mr. C. V. Svāminātha Ayyar, Editor of the *Vivekachintāmaṇi*, Madras. After her death which took place within recent years, she was interred at Tiruvānmiyūr where a modest sepulchre marks the spot of her interment. As a memento of his living devotion to the memory of the Saintess, the author of the present book has caused a graceful little chapel of exquisite workmanship and art to be built quite close to his house, and this sanctum is adorned with a life-like gypsum-model of the great woman in her usual squatting posture. It will interest our readers to know that the lady had come of a family of Ādishalvas ('Gurukkalṣ') and as a consequence her physical heredity had been quite conducive to the momentous spiritual regeneration which was to be her glorious lot in her after-years.

The question of the psychology of "Sanctification" *alias* "Saintliness" which is only another name for the attainment of the so-called Cosmic Consciousness has been engaging the attention of serious Western *savants* for sometime past, and

* Cosmic Consciousness, or the Vedantic idea of Realization or Mukti (in the light of modern psychology) by M. C. Nanjunda Row, B.A., M.B. & C.M., F.C.S. First Assistant to the Chemical Examiner to the Government of Madras. Madras: G. A. Natesan & Co., 1909, pp. x + 287., Rs. 1-8-0.

it is no wonder that the same spirit of enquiry should have appealed to the more cultured of the Hindus. Books like Prof. William James' *The Varieties of Religious Experience*, Prof. Edwin D. Starbuck's *The Psychology of Religion*; Dr. Richard Maurice Bucke's *Cosmic Consciousness*; Dr. W. R. Inge's *Christian Mysticism*; Prof. A. Coe's *The Spiritual Life*; *Mystica Theologia* of Vallgornera, 2 vols; Ribet's *Mystique Divine*, 2 vols; and Görres' *Christliche Mystik*, have attacked the problem in all fairness and earnestness and convinced, or rather tended to convince the reading public of the deep and unshakable sense of reality underlying the subjective experience known as "Sanctification". In fact the sense, as Prof. James says, is "more deep and more general than any of the special and particular 'senses' by which the current psychology supposes existent realities to be originally revealed." (*The Varieties of Religious Experience*, p. 58). This view is corroborated by Svāmi Vivekānanda in his *Rāja-yoga* (London, 1896), by Svāmi Abhedānanda in his *Spiritual Unfoldment* (New York, 1901), by Edward Carpenter in his *From Adam's Peak to Elephantia** (London, 1903), by P. Rāmanāthan (known also as Śrī Parānanda) in his luminous expositions of *St. Matthew*† (London) and *St. John* (London), his *The Mystery of Godliness* (1895), *The Culture of the Soul among Western Nations* (New York, 1906), and *The Miscarriage of Life in the West* (London, 1908), and by P. Aruṇāchalam in his *Luminous Sleep* (Colombo, 1903), and *Jñāna Vāsishtham or The dialogues of Vasishtha on Wisdom*.‡ Two recent tracts also deserve mention in this connexion, viz., *The Unity of Religion and the Variety of Creeds* (Madras, 1908) by C. V. Svāminātha Aiyar, and *Spirituality and Psychism* (Benares, 1909) by Jñānendranāth Chakravarti.

* Chaps. VIII—XI ("A visit to a Jmān")

† See especially his commentaries on Chaps. 24 and 25.

‡ This is only a summary of the smaller work with special reference to the "Regeneration" known as "Sanctification". But for full information the reader is referred to the larger work called *Yoga-Vasishtha-maha-Ramayana*, translated into English by Vihari Lal Mitra in 4 vols., Calcutta, 1891-99. The translation is not accurate but it will be enough to give one an idea of the contents.

And hence though our author is the first Hindu to systematically approach the subject in the light of modern psychology, agreeably to the methods inaugurated by Westerns, the field has not been without earnest Hindu labourers who, by culture and inclination, have been eminently qualified for the task. Mr. Nañjunda Rao has brought to his theme a feeling of sincerity and devotion which is unmistakable. He has availed himself to the fullest of all the literature on the subject that he can lay hold of, and presented the fruits of the investigators in a clear and terse form, amply illustrating the conclusions with quotations from Hindu mystic literature of an indigenous type, which may be said to be a novel feature of the book. As he himself acknowledges in his Preface and elsewhere, he has unreservedly drawn on the classical material furnished by authors like James Bucke and Starbuck, though we may add that even his very mode of analysing the subjective conditions and phenomena reminds one very strongly of those eminent psychologists. He has also laid under free contribution "The Dialogues of Rāmakṛishṇa Paramahansa", the works of Svāmi Vivekānanda including even his "Inspired Talks", and Butler's *Lives of Fathers, Martyrs and Saints*, the writings of Jacob Böhme, Walt Whitman and St. John of the Cross, and the "Epistles of St. Paul", the book of "Ecclesiastes" and the "Song of Solomon". The author's range of indebtedness is thus fairly wide, and when we take into account his quotations from Hindu Saints, both ancient and modern, we may be quite convinced of the workmanlike manner in which he has laboured at the materials before him, and of the judicious sifting and condensation to which they have been subjected. Altogether, the book is nothing more than a delicious garland of extracts, with the unifying thread of the author running in between the multi-coloured flowers, and imparting strength and added grace to their setting. It is a pity that the author is apparently unaware of the veins of purest gold lying buried in those Books of Light and Wisdom called Śaivāgamas which are the Scriptures for those who aspire after Godliness, and which in the words of

P. Rāmanāthan 'treat of the science and art of healing the Soul of its impurities'.* But within the limits he has imposed on himself, Mr. Nāṣijunḍa Rao is dispassionate and convincing in his reflections, and expounds his subject in a lucid, out-spoken and level-headed manner, not even forgetting withal the utilitarian scepticism of the kudos-hunting worldly, in respect of soul-culture.

The Preface gives an account of as to how the book came to be written. The author read a paper at the 76th Birthday Anniversary of Śrī Rāmakrishṇa Paramahansa, which at the request of many friends he has amplified into the present book, and which, again, as he says, is only a prelude to a more extended work on the same lines dealing with the Life and Teachings of his Master and Guide, Śrī Śākkarai Ammāḷ. After ten years of strenuous striving she suddenly attained 'Illumination' in her 30th year, and ever afterwards she 'rested in God', with all the 'graces of the spirit', as long as she remained in the flesh. The author says that the Cosmic Consciousness is nothing more nor less than the Vedāntic idea of "Realization" or "Mukti", an averment which we can accept only with certain reservations, and to which we will revert in the sequel. The cognate proposition that "Cosmic Consciousness" represents the *ne plus ultra* of the evolution of mind is at best, again, only a presumption, as the actual experiences of the 'Sanctified' amongst the Vaidika-mahā-pāshu-pala Orders, as recorded in mystic treatises and testified to by living *Illuminati* (Jñānis), throw a doubt on the universality of its application. We shall take up these and other questions *seriatim* when we get on to the subject-matter of the book.

The book is divided into six chapters, to which is also added an appendix dealing with the stages of the evolution of animal consciousness. The first chapter examines the prevail-

* See his brochure, *The Mystery of Godliness* (1895). For some more pertinent remarks see his *The Culture of the Soul among Western Nations* (1909), pp. 124, et seq.

ing misconceptions regarding Mukti among theoretical Vedantins of learning, and the general public. And a passage touching *Mukti*, which the author quotes from Śishir Kumār Ghose's * paper on 'The Religious Convention and Its Work' written for the *Convention of Religions* recently held at Calcutta makes us wonder as to how such men can properly understand the real springs of religious emotion in man. Ghose says, "The liberated man loses his identity and his soul. A child can understand that loss of identity means annihilation." But the facts are otherwise, for, in the state of *Mukti*, the Soul becomes intensely conscious, and hence enjoys the bliss, of its *advaita* relation with God, which it then knows to have existed fully and permanently from all eternity. And a perfect *Advaita* relation renders God and the Soul thoroughly indistinguishable. That this is the true meaning of *Mukti* which may certainly be attained by the duly-qualified, whilst in the flesh, the author endeavours to show in a number of places in his book, and we are in complete agreement with him so far. As he says, "It is given but to a few only to experience even a glimpse of that consciousness which alone clears all doubts and leads to freedom."

"The Stages of Mental Evolution" is the head-line of Chap. II which purport to give a summary of the results of the latest psycho-physiologists as far as they throw any light on the evolution of the animal mind. A study of the various grades of animals from the amoeba to the highest sage reveals the successive development, in almost a linear series, of "percepts", "recepts", "concepts" and "intutions". We will summarise the conclusions reached in the author's own words (p. 19):

"Thus we have four distinct stages of intellect, all abundantly illustrated in the animal and human worlds about us. The four stages are:— first, the *perceptual mind*, the mind made up of percepts or sense-impressions as manifested amongst the lowest of the animal creation; second, the *receptual mind*, the mind made up of percepts and recepts and capable of idealising the sense-impressions into images projected into space outside

* The author of "A Life of Lord Gauranga" and editor of *The Hindu Spiritual Magazine*.

itself, that is, the mind of *simple consciousness* as manifested amongst higher animals; third, we have the mind made up of percepts, reprints and concepts called *the conceptual mind* capable of forming ideas of objects, or otherwise the self-conscious mind or mind of *self-consciousness* as manifested in man; and fourth and last, we have *the intuitional mind*, the mind whose highest element is not a percept or a concept but an *intuition*. This is the mind in which *sensation*, *simple consciousness* and *self-consciousness* are supplemented and crowned with *supra-consciousness* as manifested amongst the liberated great ones of all religions."

The evolution here traced is phylogenetic, which the author confirms by an ontogenetic psychological survey of man from the cradle to the grave. He emphasises the circumstance that, in the course of evolution, ontogenetic or phylogenetic, *supra-consciousness* is bound to follow upon *self-consciousness*, as a natural consequence. This reminds us of the analogous thesis of Mrs. Annie Besant worked out with a dazzling wealth of illustration and imagery in her remarkable book, "A Study in Consciousness". The author says that *self-consciousness* becomes an established condition in animal evolution only after the formation of concepts and the attendant genesis of articulate speech, and that language is the objective of which *self-consciousness* is only the subjective. The birth of *supra-consciousness* in a person is very much like the origin of *self-consciousness*. The mind becoming surcharged with changing and expanding concepts which, with every instant, multiply in complexity and number, a certain stage is reached when "the conditions being all favourable, the fusion of several of them with certain moral elements takes place. The result is an intuition and the establishment of an intuitional mind, or, in other words, *supra-consciousness*". And now the man is said to own an illuminated mind which enables him to view the cosmos from a higher and more spiritual point of view. How does the cosmos strike the illuminated mind? The author says:

"This consciousness shows the cosmos to consist not of dead matter governed by unconscious, rigid and unintending law; it shows it, on the contrary, as entirely immaterial, entirely spiritual and entirely alive; it

shows that death is an absurdity and that every one and everything has eternal life; it shows that the universe is God and God is the universe, and that no evil ever did or ever will enter into it. A great many of these intuitive truths, from the point of view of self-consciousness or the ordinary human standpoint, may seem absurd; they are, nevertheless, undoubtedly true and they will strike all that have had even glimpses of supra-consciousness as clear truths."

And the attainment of supra-consciousness which is only that degree of sanctification which goes by the appellation of *Ātma-darshanam* in Āgamic mysticism, is nothing else than the removal of those vestments of darkness which have clung to the soul from a remote past. The whole psychological evolution of the human mind leading up to *Ātma-darshanam* is nothing less than a way of God to mercifully emancipate the Soul and take it back. Mr. Nanjunda Rao quotes Svāmi Vivekānanda's translation of, and running commentary on, the following two aphorisms in Patañjali's *Yoga-sūtras*, to bear out the above truth:—

जल्यन्तरपरिणामः प्रकृत्यापूरात् ।

निमित्तमप्रयोजकं प्रकृतीनां दरेणभेदस्तु ततः क्षेत्रिकदत् । Aph. 2 & 3,

Kaivalya-pāda.

We will transcribe the Svāmi's translation as it appears at p. 209 in his *Rāja-yoga* (London, 1896):—

2. The change into another species is by the filling in of nature.

3. Good deeds, etc., are not the direct causes in the transformations of nature, but they act as breakers of obstacles to the evolutions of nature: as a farmer breaks the obstacles to the course of water, which then runs down by its own nature.

As can be easily seen, the Svāmi translates *Āpūrana* as 'the filling in' which our author explains, 'i.e., by the accumulation of concepts'. The Svāmi renders *nimitta* into 'good deeds, etc' * which our author explains, 'representing here the effects produced by the accumulation of concepts'. The great virtue

* Mr. Nanjunda Rao gives "Good and bad deeds" (p. 29) which is obviously due to a mistake in transcription.

with the Svami's translation is its directness and force, evincing in a remarkable degree native insight into spiritual truths, and Mr Naijunda Rao's explanations add great value to the quotation. The sense, not to mention the interpretation, of these aphorisms, has always remained a puzzle to the ordinary run of plodding translators, as might be exemplified from a recent second translation of the same put forth by Gaṅgānāth Jhā (*The Yōga Darśana*, Bombay, 1907), which we here append as an interesting variant:—

Sūtra (2). The transformation into another kind (results) from the transmutation of the material cause.

Sūtra (3). To the material causes, the instrument is non-efficient; from it (proceeds) the piercing of the covering,—as in the case of the husbandman (pp. 135 *et seq.*).

The mode of version adopted by Jhā is too literal and wooden—be plain.* Of a different type is Prof. Paul Deussen of Kiel who is not only an expert Sanskritist but also a skilled philosopher. His recent work† contains some luminous and extremely suggestive chapters on the metaphysics, psychology and practice of Yoga, amid a wealth of other material. And we subjoin a translation of the sūtras in question from that treatise (pp. 536 *et seq.*), to show how clearness and grace can co-exist with scrupulous fidelity to the Sanskrit original:—

4. 2.

Dabei entspringt seine Umwandlung in eine andere Geburt aus einer Ueberfülle seiner eigenen Natur.

4. 3.

Hin_ gen sind für die Naturen ihr *nimittam* (ihre Werke in einem frühern Dasein) nicht das Bewirkende, doch kann es mitbeihilflich sein zur Durchbrechung der Hindernisse, wie bei dem Bauer.

* Mr. Jha says that he has availed himself of the help offered by Vijnana-bhikṣu's *Yoga-vartika*, but there is no indication that he has profited by it. On pp. 259, 260 and 261 (Ramakrishna-rastrī-patavardhan's edition, Medical Hall Press, Benares, 1882) there is an entrancing exposition of the two sūtras, which will repay careful perusal. Though we are tempted to quote Vijnana-bhikṣu's *rastrī* Sanskrit in full, considerations of space prevent us from doing so.

† *Die neuvedische Philosophie des Inder*, 1908.

As the great scholar and philosopher remarks a few lines previously, "Diese andere Verkörperung entspringt aus der Ueberfülle seiner Natur(4, 2), nicht aber aus den hier wie Sāṅkhya-Kārikā 42 *nimittam* genannten Verdiensten in einem früheren Dasein, wenn auch diese mitbeihilflich sein können, wie die Bewässerung beim Wachstum der Pflanzen (4, 3)" We have purposely dropped from the translation of the sūtras, the explanations within rectangular brackets, which he now and again intercalates in the body of the version, as we desire to give the reader an opportunity of testing the accuracy of a literal and at the same time readable and scholarly version. Ernest Bosc (*Traité de Yoga*, Paris) is equally clear and accurate, but we refrain from quoting him as there is no material difference between his French and Deussen's German.

The stages of the evolution of animal consciousness are explained in some detail in the appendix already referred to, which is properly speaking a pendant to the chapter 'under notice. George John Romanes' *Mental Evolution in Man* and *Mental Evolution in Animals*, not to mention the works of James and Bucke have furnished the author with the requisite materials for writing up the chapter and its pendant, the argument of which may generally be stated to be the phylogenetic evolution of the human mind.

Chap. III is a recapitulation of the conclusions reached in the previous chapter, as applied to the various sorts of human beings that we meet with at the present day, and is entitled, "The Stages of Evolution in Man." Svāmi Vivekānanda's apt definition that "man is a compound of animality, humanity and divinity" is almost taken as a motto, and a number of explanatory observations are made to render his meaning clear, and to show that human beings can be roughly divided into three classes, to wit, animal-men, human-men and divine-men. The mental condition of the self-conscious man who corresponds to the second of these classes is thus graphically described by the author:

"The self-conscious man is a needle pivoted by its centre, fixed at one point, namely, 'his self', but revolving freely on that centre. Subject to

all passing influences of desire, sense-objects and passions, the needle is in an incessant state of oscillation, to and fro, and knows no stoppage or rest; and this very aptly typifies the restless and vain activities of the various nations of the world, in search of peace and happiness, through the acquisition of external objects of desire, such as wealth, women, name, fame, etc."

And yet self-consciousness is *the* God-appointed path to *Ātma-darśanam*. The divine-men are they in whom self-consciousness is supplemented by supra-consciousness or becomes indistinguishable from it. This indistinguishability is, according to our author, the "*merging* of self-consciousness or its *apparent vanishing* on the wake of the larger supra-consciousness" which "is described in the vedāntic works as *Mukti*." We have italicised a few words in order to bring into bolder relief the author's idea of *Mukti* which is so true to the Āgamic teaching (cf. *Tirumantiram*, I, i, 24). A man who has attained Sanctification is conscious not only of his subjective self but also of the cosmos that surrounds him on all sides, "has shifted his mental equilibrium from self-centre to God-centre" and remains a bridge connecting the seen and the unseen. But as Prof. Starbuck makes out, cases of backsliding are not unusual even in those that are blessed with glimpses of the Higher Experience, though the backsliding is mainly restricted to individuals in whom the glimpses are of an exceedingly evanescent character. They are frequently to be found in the ranks of religious enthusiasts who librate pitiably and painfully between the catching antinomian self-indulgence of worldly well-being, and the tantalising glories of the Kingdom of Heaven. Such men are yet to be weaned from all the entanglements of corruption.

(To be continued.)

V. V. R.

"The Sum of Knowledge"—Sir J. J. Thompson's Address.

ANALYSIS OF CONTENTS.

Sir Oliver Lodge's protest against the flippancy of "the man in the street"—Sir J. J. Thompson's Address—Radium and Radio-Activity—Mount Kailās—"the fact of existence" and its mode—The theory of Radio-active change—From Kāla to Kalā—Mrs. Grundy and Māyā—"The suggestive power of erroneous ideas"—The life of the world, a recurring decimal—The Unit of Conception—The Ultimate Unit—the highest realisation of Unity in Diversity and Diversity in Unity—"the most entrancing problems"—Their solution.

I deeply sympathise with Sir Oliver Lodge's simple and sober but manly protest against the flippancy of the leading articles in the *Times* and the *Daily Mail* on Sir J. J. Thompson's masterly address. "The man in the street" is ever a stumbling-block in the way of the true advancement of society. Himself too idle to think or "too busy" as he imagines himself to be, he is ever ready to poke his nose in everything he comes across and pronounce judgment off-hand. The leader-writers of the "Modern" newspaper professing to represent "the man in the street" often unconsciously aim at levelling *down* instead of levelling *up* the common intelligence of Society to the thoughtless frivolity often indulged in by "the man in the street" with the result which is woeful to contemplate, and which makes itself felt in course of time.* In every walk of life and in every branch of knowledge the pioneer-workers have much spade-work to do. They undertake it willingly and joyously and pursue their path undaunted by difficulties, disappointments, and failures in the hope of cutting a way through the dark shades of Ignorance that hang round Society like a pall. All this they do in the hope that once the way is clear they will find intrepid souls to follow them in the new-found path of Light and

* The sentence is loosely worded, and in consequence, bears a meaning which is exceedingly hurtful to the sense intended by the author—*Ed. L. T.*

Knowledge. But when leader-writers like those of the (London) *Times* and the *Daily Mail* join the idle *chorus* of "the man in the street" and pooh-pooh the newly discovered truths as mere speculations, they are doing a double disservice—a disservice to the cause of Progress, and a disservice to those Pioneers of Progress who work and wear themselves out in the cause of Truth. I beg to add my feeble, but none-the-less earnest and sincere voice of protest to that of Sir Oliver Lodge, for the Daily Press in India is to a large extent guided by the example of these mammoth enterprises of journalism in the West. Their perricious example is catching but the remedy is not so easily applied! For, the thoughtful atmosphere of the Thinker and the Scientist, in the midst of which their London *protégés* live and move and have their being, is denied to these who live in a close self-made atmosphere of their own. *Uinc illa lachrema!*

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Now for a few remarks on Sir. J. J. Thompson's address. The New President of the British Association, the distinguished Physicist of his time who has followed and contributed in a great measure to the progress of his branch of science with keen interest, in closing his very interesting and highly instructive *resumé* of the progress made, indulged in these remarks, the poetry of which is more touching and exhilarating to the ancient culture of the East than all the great discoveries so full of possibilities to the Western Mind, which the Leading Organs of Public Opinion in the West, like the (London) *Times* and the *Daily Mail*, have not yet learnt to appreciate at their true worth! He said* :—

The sum of Knowledge is, at present, at any rate, a diverging not a converging series. As we conquer peak after peak, we see in front of us regions full of interest and beauty but we do not see our Goal, we do not see the horizon; in the distance tower still higher peaks, which will yield to those

* Vide his inaugural address at the 79th annual meeting of the British Association for the Advancement of Science, held at Winnipeg, Canada, in August 1907.

who ascend them still wider prospects and deepen the feeling whose truth is emphasized by every advance in Science, that "Great are the Works of the Lord".

Sir Oliver Lodge's letter of protest in the *Times* of London has brought to my mind the saying and injunction of an acknowledged Master of mankind, "Cast not thy pearls before swine;" but, letting alone "the man in the Street" and even the Great "Thunderer" and that New "Boomer" of Harmsworth, to wallow in the mire of "street-knowledge" (if I may use that new compound to indicate the levelling down influence and intelligence of "the man in the street"), I must confess to a deep sense of holiness that thrilled my soul as I read the highly suggestive and lucid thoughts of the President of the British Association. As I read through that interesting address full of facts and achievements, I felt myself quite uplifted and carried to the higher regions of Existence which point to *the Goal in View*, the ultimate aim of human knowledge and endeavour, nay of Human Existence! But this last remark of the learned President, highly poetic and inspiring as it was, threw me into reflections that deflected my rising energies, so to speak, and clipped the wings of Thought on which my enthused soul was soaring aloft in the higher regions of Existence. For, it showed what a gulf there yet was to bridge between the ancient and established culture of the East and the New and Rising cult (not yet become a culture!) of the West! *O tempora! O mores!*

* * * * *

When Sir J. J. Thompson discoursed on the properties of Radium and Radio-Activity, I felt my soul (the Intelligence that simply *is* and *knows*) sporting itself in fact on the heights of *Mount Kailās*—a purāṇic story merely to "the man in the street" but a great scientific fact to be realised in actual experience by the earnest student living the "Dedicated life" of *Dikshā* to seek the Truth that giveth to the Mind (ever-seeking and never-resting), that Rest and Peace that passeth understanding. I say "*in fact*", because "*the fact of Existence*,"

as distinguished from "*the mode of Existence*" is the first aim and object of realisation for which the spiritual student initiated by the Master-Soul in the Mysteries of Nature, unceasingly strives: And until this fundamental fact is realised, he does not feel himself competent to enquire into the Higher Laws of Existence, and his Master and Guide never encourages him to climb up the higher and more giddy heights of Truth; lest he fall down or fail to maintain his stand on a height which he cannot and could not realise to himself owing to any stray or missing link in the chain of knowledge he had gained failing to stand him in good stead in the hour of need!

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We are all aware of the *Jātaka-Tales* (Birth-Stories of the Lord Buddha which he related to Yaçodhara his charming and faithful wife who became his disciple after his Enlightenment or attainment of Buddha-hood. The Fact of Existence is an unbroken chain, every link of which is true to its place and position in the Infinite Chain, which Conscience weaves of all the "moods" it has gone through. CONSCIOUSNESS, when it is fully gained and realised, reveals all this truth to the enlightened Soul, that henceforth is and sees and knows direct, without the aid of the groping, logic-chopping, unstable and hence unsteady and incontinent Intellect! These truths, it may be, are still wonders of the "unseen world," a tale of Aladdin's Lamp to the ignorant and uninitiated, as Sir Joseph's bare statement of facts and achievements of Science are "Speculations" to the leader-writers in the *Times* and the *Daily Mail*. But they are none-the-less "*facts of Existence*".

(To be continued.)

C. V. S.

The Experiences of the Godly and the Buddhist Tenets.

The atheists and agnostic philosophers who flourished in the West during the last century have written voluminously on the problems of God, the soul and the existence. The scientists too have explored the visible regions with life-long labour and uniring energy with the despondent result that they are unable to say anything about the Invisible Power which permeates the universe. They admit that there is a difference between the dead particle and the living microbe; but they are unable to unveil the mystery of this living organism. The scientists do not halt at this conclusion, but have gone to the extent of torturing the texts out of the Holy Scriptures and affording interpretations which have thrown Theologians into the clouds.

The inscrutable doctrines of God have been preached to the world by inspired writers through the spirit of God which the scientists say and regard as mere hallucinations, reverie, dream and figment. Those who have read the writings of the modern philosophers would confess what amount of calumny and blasphemy they have hurled on the Holy Bible and other sacred scriptures. The existence of those Divine men is ignored by them on the ground that they are inventions of human imaginations. These like theories have proceeded from the strong laio or imaginations which are no doubt the products of the mind and cannot be classified with products of faith. The mind in the sense I understand is only a māyā or illusion and acts as a curtain in dividing the unseen from the seen. As long as the mind has the sovereignty over the inquiries of man, it will never know what is behind the curtain. Subdue the mind first and the senses are controlled. The curtain then is removed and mystery is brought to light. By mystery, it simply means what we call secret,—a thing for the time concealed but afterwards to be made known. It is the correlative term to Revelation.

If the mind is not extinguished, however we may attempt through the arbitrary assumptions and vanities of the mind, we would not be able to catch a glimpse of the Invisible which the world designates, as Śiva, in Hinduism, Jehovah, in Christianity and Allah in Mohammedanism etc. For having a conception of God, we must become dead to the world and have simple child-like faith reigning supreme over the mind. If faith deepens and the tendencies of the mind come under its control, we are no more a slave to the world, but we become conscious of "something" which makes us happy and peaceful and reveal to us all that we have been anxious to know. The mysteries which the mind tries to unravel by metaphysical and philosophical researches and discoveries are revealed in the dead man but purely superconscious, viewing the world—not as two but one and inseparable—in advaita. The saving Light of God falls only upon the eye of faith. Then the spirit of God directly shines upon the soul like the meridian Sun and illumines and warms the entire spiritual nature of men. It bursts like a resistless flood into the heart, sweeps away ignorance and doubt, impurity and wickedness, and converts even the hard stony heart of a confirmed sinner into a garden similing in all the luxuriance of spiritual harvests of faith, love and purity. Faith, hope and charity make up the spiritual man.

No religions of the world have revealed to us explicitly the conception of God and soul and the universe like the Śaiva Siddhānta system of philosophy, a profound study of which with a fervent faith in Śivam will clear all our doubts and weaknesses and would land us in the area of God's providence. It is no doubt an indigenous growth and there is much food for thought and meditation. I would refer my Hindu readers, if they care to know something of Śiva, soul and māyā, to Śivajñānapotam for philosophic study of the problems, and for practical knowledge to the study of the sacred utterances of the four Śaiva Saints and Tāyumanavar-pāḍal. The hymns testify to us in solemn tone, the presence of Śiva both in the mind of

Jñānis and in the sacred shrines where He loves to reside. We have no other conclusive and heart-rending evidence than the spiritual lives of these Saints, who have saved Śaivism from decay and from the religious incursions of the Buddhists and Jains.

When I happened to read the life and teachings of Buddha, I was surprised to notice the narrow interpretation foisted upon his ethical teachings and also the fact that he denied the existence of God. It is impossible to dissert fully upon the teachings of Buddha and his direct appeal to the Supreme Being under a metaphysical garb. Buddhist Philosophers are of opinion that there is no God and the present existence is only the result of actions done in former birth, and Karma is the cause of all sufferings and misery. A real understanding of the theory of Karma would throw ample light on the secret working of an unperceptible Power, to which we can give any name we choose. Buddhist philosophy is admitted to be the grandest and most practical course of ethics in the world. I would state briefly how Buddha received the light. No one would gainsay the fact that he must have been first initiated into the step of divine contemplation by having a concrete object before him or an abstract idea in his mind's eye. This he must have developed by deep meditation and which finally must have melted into his own being. In that state he would have been no other than a dead man with the world and his personality as one and undifferentiated. He then should have perceived the world in Him and Him in the world because the individual self or the lower self, I may say, had been annihilated to him. It cannot be annihilation but here it means the merging of the lower self in the Higher Self. Buddhists may deny God and they cannot controvert the fact that at least unconsciously they believe in Buddha who is supposed to be a divine incarnation. His mission was to emancipate mankind from the tyranny of sin, and the solution of the problem perplexed him and dominated his mind. That idea must have extended into his being.

and shaped him after that. He preached to the world no other thing than the remedy and his purpose was fulfilled. He spoke nothing of the Supreme, because the natural phenomena are present to us in brilliant colours, the manifestation of God and His Omnipotence. His teachings are pregnant with life and vigour and millions of people are moved to renounce the world. There is life and there is power in his teachings and how dare we assert that he preached atheism? By Nirvāṇa it is meant, the freedom from egotism—And so on.

As regards Karma the actions always presuppose an actor which nobody would deprecate in the face of all pervading witness. The actor or agent has life and courage and possesses an understanding which guides him in his struggle for attaining Nirvāṇa. If that vitality, power or energy is only a dream and not a living truth and if individual consciousness does not survive the dissolution of the body, where is the evidence that the present man, if Buddha-hood is not attainable, will reincarnate in a future birth—we cannot for a moment rest satisfied with the argument that there is a law or order. Law or order is not self-existent, but presupposes a Divine Law-Giver. Both the law and law-giver are one and inseparable. If we say simply order, the argument falls to the ground.

When I once attended a lecture by a learned Buddhist priest, I heard him saying boldly that there is no God and that the Buddhists are free-thinkers. I was really moved and I thought that I must give publicity to my faith in the existence of God. We do not in the least condemn Buddhism which is as grand, perfect a religion as any other in the world, but that we state our convictions which experience has disclosed to us. A Bengalee philosopher told me the other day that no man in this world pretends himself to be an atheist, which is a mere contradiction in terms. In their flights of imaginations the atheists think so and at the agony of death, as Voltaire confessed, they confess their ignorance and folly.

(To be continued).

R. T.

FRENCH METHODS IN CORPORAL PUNISHMENT.¹

Mons. Henri Daragon, the well-known publisher of the French *Revue Générale des Sciences Psychiques* has recently issued a remarkable book, in French, on the French methods of corporal punishment, which is a study in punitive barbarities by the interesting author, Mons. Fernand Mitton. It is divided into six chapters dealing successively with (1) criminal justice under the old order and the new, (2) methods of criminal procedure under the various enactments and decrees, and of jail-management from century to century with special reference to the treatment of convicts, (3) tortures and torments suffered by offenders, and approved if not egged on by the judiciary, and the weighty opinions of Voltaire, Serpillon, Malesherbes, Beccaria and others, shuddering at the unspeakable horrors of the penal system of their days, (4) various modes of exquisite torture devised by the legislature, from branding with hot iron to pillory and "klapperstein", (5) public places of enforced penal toil and their history, and (6) capital punishment in all its forms. The amount of knowledge which Mons. F. Mitton evinces in regard to the judicial, penal, social and ecclesiastical history of France, is amazing, and the clear and systematic manner in which he portrays the evolution of all sorts and conditions of penal barbarities, illustrated with apt quotations from or references to appropriate literature, deserves praise. He writes in elegant and dignified French, and would not appear to forget for a moment that torture, as a mode of punishing criminals, is exceedingly brutal, and can find no justification in the economy of human society. The contents-analysis we have offered cannot give, we fear, any adequate idea of the

¹ Fernand Mitton (F. de Valmondois): *La Férocité Pénale—Tortures et Supplices en France*. Paris (IX^e): Henri Daragon, Editeur, 96-98, Rue Blanche; 1909, pp. 383.

extensive survey he makes of the evolution of the inhuman punishments, closely connected with the administration of justice in France. There is an excellent bibliography at the end to which students of criminal and penal psychology can refer with profit. The book is adorned with four full-page illustrations (plates) relative to some blood-curdling modes of torture and capital punishment which stand as an indelible stain on the history of criminal justice in France. His sense of justice and compassion is so keen and universal that he hardly spares his countrymen, even when their barbarities were only levelled against an alien race. "Nous ne saurions terminer ce chapitre" says, for instance, our author, "sans parler des iriques traitements infligés aux indigènes de la Guinée française par certains de nos fonctionnaires coloniaux qui emploient tantôt la fusillade, tantôt les coups de cordes.

"En 1900, notre administrateur, sous le prétexte que Ibrahyma-Foucomba, chef puissant et marabout vénéré du Fouta-Djallon, mettait une certaine mauvaise volonté à exécuter ses ordres le révoqua et mit à sa place un autre indigène, Alpha Amadou, qui n'avait aucune autorité. Cette dépossession provoqua dans le pays une grosse émotion. On accusa Ibrahyma de conspiration. Il fut bientôt incarcéré. Mais, embarrassé de son prisonnier l'administrateur le fit exécuter. 'Dans l'impossibilité de transporter Ibrahyma à Konakru, écrivait-il au lieutenant-gouverneur, et craignant une tentative d'enlèvement hier au soir sur la route, Je l'ai fait juger par les anciens et condamner, lui et à sa famille à la peine de mort. Il a été exécuté aujourd'hui' "

"Ibrahyma avait un fils, Boubakar, qui, pour venger sa mort, s'empara d'Alpha Amadou et le tua. Selon les ordres de l'administrateur, sept ou huit exécutions s'en suivirent.

¹ i.e. Chap. IV headed "Peines et Chatiments"—V. V. It.

² *Journal officiel* du 20 novembre 1907 (compte rendu des séances de la Chambre)

"A la suite de ces faits, l'administrateur demanda au gouverneur trente tirailleurs sénégalais pour effecteur, soi-disant, une simple promenade militaire. Il s'agissait d'en imposer aux populations d'une manière toute pacifique sans tirer un seul coup de fusil. Le gouverneur refusa étant donné la brutalité et la cruauté des tirailleurs. Il céda, cependant, devant l'insistance de son subordonné. En possession des soldats, l'administrateur, organisa l'expédition et en confia le commandement à un jeune homme de vingt-huit ans. Ce chef improvisé voulut rechercher les complices de l'assassinat commis quelques mois auparavant par Boubakar, sur la personne d'Alpha Amadou. Il demanda aux Foulahs de lui désigner les coupables ; les indigènes répondirent qu'ils étaient en fuite. Le jeune fonctionnaire convoqua alors les chefs du ciwal sous prétexte de leur faire choisir leur chef. Quand ils furent réunis, il se saisit de quatre et sans instruction, sans jugement, les fit exécuter par un feu de salve d'une section de tirailleurs en présence de tous les Foulahs assemblés. Peu après, ce fonctionnaire sanguinaire donna l'ordre de brûler la marga ou village de Kourako, il s'empara du chef et lui fit appliquer cent violents coups de corde.

"Le lendemain le même fonctionnaire fit incendier la marga Kourgou et bousculer les gens de Diankana.

"Qu'est-ce que l'opération de la bousculade ? On mande les habitants de plusieurs villages, hommes, femmes, vieillards, enfants. Lorsque tous ces gens sont assemblés, le commandant du poste ou de l'expédition leur adresse un discours en termes très vifs et lance contre eux les tirailleurs auxquels tout est permis, excepté l'effusion du sang. Chacun frappe à coups redoublés, pille, vole, viole, jetant la terreur, l'épouvante.

"Notre bandit-fonctionnaire fit encore procéder à trois exécutions sommaires. La troisième journée ce tortionnaire ordonna d'administrer cent coups de cordes aux gens qui avaient reconnu avoir pillé la case d'Alpha Amadou, après son

assassinat' Bien plus, pour clore sa brillante tournée il it encore arrêter et exécuter quatre individus.

"Les chefs de village sont incarcérés pëndant que les hommes valides sont contraints à porter des briques. Les prisonniers ne recouvrent la liberté que lorsque le travail est terminé sur la route. Ces actes scandaleux ont été dénoncés à la Chambre des Députés au cours de la deuxième séance du 19 novembre 1907, par M. Louis Puech, député de Paris."

Such a scathing disapproval of a grave scandal redounds to the humanity and good sense of M. Louis Puech. We quoted the passage at such length, as it may be taken to be typical of the author's general tenor of writing. For a higher key we may turn to a Hindu sage whose feeling for the sanctity of animal life is so tender that he sings:—

எவ்வுயிரும் பரபரன்சங்கியதாகு
மிலங்குமுயிருடலனைத்துமீசன்கோய்
வெவ்வுயிருமெம்முயிர் போலென்றுகோக்கி
விரங்காதுகொன்றருத்துமிழிவினோரை
வவ்விமயன் னூதரருந்தண்டஞ்செய்து
வவ்விரும்பையுருக்கியவர் வாயில்வார்த்து
வெவ்விபதியெழுநகரில் சீழ்த்திமாசு
வேதனைசெய்திடுகவெனவோதுதுலோ¹.

V. V. R.

¹ *Journal officiel* du 20 novembre 1907 (compte rendu des séances de la Chambre)

² *Ravavārādhya's Sivajñānāṣṭam* (Tamil metrical version), *podu*, v. 5 (q.v.)

A THESIS ON THE VEERAŚAIVA RELIGION.

(Continued from page 108 of No. 4 Vol. X.)

15. The Viraśaivas acknowledge the supremacy of the Vedas, Āgamas and Śaiva Purāṇas. They do not perform Yajñas or Animal Sacrifices, but they perform the following "Pancha Śiva Yajñas" instead :—

शिवार्चार्कर्मविज्ञेयं बाह्ययागादिनोच्यते ।
जपःपञ्चाक्षराभ्यासः प्रणवाभ्यासएववा ।
रुद्राध्यायादिकाभ्यासो नवैदिकहिंसादिकम् ।
ध्यानंशिवस्वरूपादि चिन्तानात्मादिचिन्तनम् ।
शिवागमार्थविज्ञानं ज्ञानंनानार्थवेदनम् ।
इतिपञ्चप्रकारेण शिवयज्ञःप्रकीर्तितः ॥

Besides, the performance of Yajñas relates to the attainment of desires such as, admission into svarga and so on. The Viraśaivas discard all such desires and go one step higher, since their object is to attain oneness with the Deity. Hence they reject the Yajñas and perform such of the ceremonies only as relate to the attainment of Jñāna or Knowledge.

16. The Viraśaiva Religion is founded on the Jñāna Kāṇḍa of the Vedas, and its founders have written learned Bhāshyas on the Brahma Sūtras. They contend that Liṅgadhāraṇa is authorised by the Vedas according to some celebrated passages in the Rig Veda and the Yajur Veda which form the common field for literary activity and which have given rise to different Religions among the Hindus.

The Svāyambhuva Āgama, Suprabheda Āgama, Vira Āgama, the Viraśaiva Bhāshyas, Kriyāsāra, Siddhānta-Sikhāmaṇi, Liṅgadhāraṇa-Chandrika and others clearly prove the unmistakable origin of the Viraśaiva Religion.

(2) The Liṅgadhāraṇa-Chandrika shows that Liṅgadhāraṇa is a Vedic injunction and the recent commentary on this learned work by Mahāmahopādhyāya Śaiva Kumāra Paṇḍit of Benaras repays perusal, and forms a valuable and instructive addition to the "Viraśaiva Literature."

(3) Further, the interpretations of the Viraçaivas are fully supported by Veda-Vyāsa in unambiguous language in the *Linga Purāṇa* and the *Skānda Purāṇa*. It may be mentioned here that of all the representations of the Deity which India has conceived, the *Linga* is the least materialistic, and is a form devoid of all attributes, and hence, nearly approaching perfection; and the very choice of this symbol by the Viraçaivas to the exclusion of every other, to represent the Supreme Being, reflects no small credit on their Founders.

(4) The following passage from the *Yajur Veda* also treats of the same subject :—

यतेरुद्रशिवातनोरयोरापायकाशिनः ।

तयानस्तनुवास्तन्तमयागिरिशन्ताभिवाक्यीहि ॥

(5) Again, the learned Author of "*Kriyāsāra*" which is a *Kārikā* of the "*Nilakaṇṭha Bhāṣya*" on the *Brahma Sūtras* of Vyāsa, points out in Chapter XXIX of Part II of his work, that *Līṅgadhāraṇa* is prescribed by the Vedas, and that Viraçaivas wear the *Līṅga* in the same way as the Śaivas wear *Yajñopavītam* and with a better effect, in as much as it is a symbol which shows our constant touch with God.

(6) The same subject is also discussed in detail in the Sanskrit work known as the "*Siddhānta Śikhāmaṇi*."

(7) Another Sanskrit work known as "*Viraçaiva Dharma Śiromaṇi*" points out that each of the "*Aṣṭa-Āvaraṇas*" or eight accompaniments viz., *Guru*, *Līṅga*, *Jaṅgama*, *Vibhūti*, *Rudrāksha*, *Prasāda*, *Pādodaka*, and *Mantra*, is prescribed by the Vedas. These eight qualities are the characteristic marks of every pious Viraçaiva and form the practical basis of his daily religious observances. Any devotee wanting in any one or more of these marks, cannot come within the pale of the Viraçaivas.

17. Love is the most essential principle in the Viraçaiva Religion, which teaches that there is Divinity in every Viraçaiva. According to its Doctrines, we are in essence one with God. God alone is true, and His Power is infinite. This Religion

teaches the Doctrine of Renunciation, and the very Institution of Virakta Jaṅgamas, the spiritual leaders in our community is based on this sacred Doctrine. Śaṅkarāchārya declared that oneness with the Deity is the great object to be attained, and the Viraṇaiva Religion assures that this Union is attainable in this life. The knowledge of the three things, viz., Liṅga (God), Aṅga (Body), and Sāmarasya (Union), is a great assistance to the attainment of Salvation. The union of Liṅga and the Aṅga is oneness with the Deity. It is explained in Sūkshma-Āgama, Chapter VII.

18. The Philosophy of the Viraṇaivas is called the "Śakti-Viṇishta-Advaita", because, according to them, God is associated with Śakti which is the infinite divine Light or Power.

The great exponent of the Philosophy of Śaktiviṇishtaadvaita is Nilakaṇṭha Śivāchārya, one of the great commentators on the "Brahma-Sūtras." Śaṅkara makes many references to Nilakaṇṭha in his commentary and refutes his arguments. There is a wide-spread erroneous notion that Śaṅkara was the Founder of "Advaita," Rāmānuja that of "Viṇishta-Advaita" and Madhvāchārya of "Dvaita" and so on. On the other hand, these ideas were already prevalent and were undergoing a hard process of agitated discussion and disputation. But they acquired definite and settled characteristics of their own by the very clear and lucid interpretations of several Great Thinkers on whose name they have as a consequence been fathered, and to whom they owe their very existence in a sense. Śakti-Viṇishta-Advaita is essentially a branch of Advaita, or, more correctly, Advaita, qualified and conditioned. It differs from the idealistic philosophy of Śaṅkara's Advaita in that it does not ignore the so-called illusory world of matter and the numberless beings that are found in it. The idealist says that all matter and mind are mere reflections of an underlying and intelligent Principle of Unity which alone is real. But for Brahman, there can come nothing into manifestation and therefore is it that the sacred Upanishats declare *Ekam eva adviṭṭyam brahma*, that Brahman is

THE ONE only without a second. The other finite beings and matter are mere nothings. But, it is very difficult to comprehend this ideal reality, ignoring entirely the fundamental knowledge we derive from sense-perceptions. Matter is a great receptacle and transmitter of Divine Force which the souls imbibe through this very matter. How then can we call our only medium of knowledge, an illusion, a *Māyā*? Both mind and matter are inseparably bound up and the one is unintelligible without the aid of the other. Nobody has shown that the undeveloped soul can evolve apart from the body. The vital force underlying both matter and mind is not separable from substance. Science shows that wherever there is substance, there is force, and wherever there is force, there is substance, mentally or materially. If we want to understand the nature of force, we cannot do it without substance from which alone it emanates. Hence they are not separate entities, but are identical with each other. "Of course, it is true that when the soul has attained a certain stage in which the splendour of its intelligence will have grown up into perfection, it does stand independently of matter, requiring its assistance no longer. But this will not prove that matter is illusory." The essence of the paddy grain is certainly in the rice and not in the husk; and to all appearance the one is separable and distinct from the other. But yet in order to raise a crop we cannot sow bare rice, solely on the pretext that it is the very essence of paddy removed from the husk; nor again can the mere husk without rice, show any sign of sprouting. The two are so united together that each is essential to the other. Similarly Śakti, the innate force, is inseparably associated with God through Whom It manifests Itself.

(To be Continued.)

H. K. V.

NANDI-KKALAMBAGAM.¹

A *kalambagam* is a variety of poetic composition in Tamil in which the hero is praised in a variety of metres on a number of *turais* or topics, and should consist of 100, 95, 90, 70, 50, or 30 verses according as it is in praise of a deity, a saint, a king, a minister, a merchant or a *vêlâlan*. The verses should run in *antâdi* fashion, i.e., the last word of each verse should begin the succeeding one.² The most famous compositions of this kind are *Tiruvâranga=kkalambagam* of Pillai=p Perumâl=ayyaṅgar and the *Alagar-kalambagam* by an unknown author.

The *Nandi=kkalambagam* is a poem in praise of a king called Nandi and contains strangely enough 110 verses, having ten verses more than even the highest number which is prescribed for a deity by the *Panniru-pâtṭiyal*. It is commonly ascribed to a younger brother of the hero of the poem, though from the way in which the author speaks of himself this does not appear to be the truth. In the final verse of the poem in describing the hero's death, the poet feelingly says:

"Your countenance has gone to the moon in the heavens,
Your fame has entered the dark ocean,
Your valour has passed to the tiger in the wilds,
Your fingers have attained the *kalpaka* tree,
She of the honeyed lotus flower (Lakshmi) has joined *Hari*,
The ruddy fire has claimed your body,
O! Nandi, the all-bountiful! where shall I and my poverty
find refuge?"³

¹ This article originally appeared as No I of "Tamil Historical Texts" in the "Indian Antiquary", and is reprinted here with the kind permission of the authors—Ed. L.T.

² See the *Panniru-pâtṭiyal* under the head *kalambagam*.

³ This verse follows the idea of the hymn in the funeral rites portion (i.e., the so-called Pitri-medha-praçna—Ed. L.T.) of the *Taittiriya Aranyaka*, in which the several elements are asked to take unto themselves their own contribution to the physical body of the dead man. The king's countenance is said to have gone to the moon because during his lifetime his face rivalled the moon in its brightness, and after his death it is left as the sole heir to all the brightness, and beauty which was once shared by them both. His fame likewise was vast and unfathomable as the ocean, his valour was like the tiger's, his fingers would yield every request and wish of the suppliant, like the *kalpaka* tree. Lakshmi is said to have re-joined Hari, because during the king's lifetime the Goddess of Fortune was undivided from him. [Vide *Prapathka* 6, *Anuvâka* 1, section 4.]

The impression produced by the verse is also corroborated by the general tenor of the whole work. The hero, Nandi, is described in this work as being a Pallava king:—*Pallavar kōṇ Nandi*—verse 2 of Introduction, verses 15, 35, 40, 70, etc., of the poem. (The Pallava king Nandi.) *Pallavar tōṇraḥ*—v. 1 (born of the Pallava dynasty). *Pallavar kōlari*—v. 59 (a lion among the Pallavas). *Pallavaṇ*—vv. 65, 83. *Kādavaṇ*—v. 29.

In verse 30 the king is said to have belonged to the race of the moon:—*Chandra-kula jrakāsaṇ* (the light of the Chandra—kula or the Lunar Race).

His capitals appear to have been Kañchi, modern Conjeevaram—vv. 8, 10, 22, 29 and 80; Mallai,* the modern Mahabali-puram, situated in the Chingleput District—vv. 1, 3, 46, 54, 72 and 83; and Mayilai, or Mai'appūr, the Modern Mailapur, a suburb of Madras—vv. 44, 51, 55 and 69.

His rule extended over (1) the Tondaināḍu—vv. 4, 5 and 39; (2) the country watered by the Kāvēri:—*Kāviri-vala-nādaṇ*—vv. 11, 17, 27, 28, and 44. *Ponṇi nannāitu manṇaṇ*—(king of the prosperous country watered by the Ponṇi, i.e., the Kāvēri). *Sōnādaṇ*—(owner of the Chōḷa country) v. 74. (3) Over the Chēra country:—*Sēraṇādaṇ*—v. 74. (4) Over the Koṅgu country:—*Kōṅgā!*—v. 41. (5) Over the *Alagai Nādu*:—*Alagai nādaṇ*—v. 39. (6) Over the western regions:—*Kudakk=udai vēndaṇ*—v. 65.

In verse 28, he is described as "*Kāviri vala nādaṇ Kumari=kōṇgaṇ Gangai-manālaṇ kurai, kalai vira=Nandi*"—"the valiant Nandi, lord of the prosperous country watered by the Kāvēri, of the sea-coast round Kumari (the Cape Comorin) and the spouse of the Ganges."

* In vv. 54 and 83, the place is called Kāḍaṇ-Mallai, which is the name by which it is known to the Vaishṇava *Alvār Tirumangai* (see the two decades on *Kāḍaṇ-Mallai-ttalaṣayanam*, and the decades on *Tiruvāli* and *Tirumaraiyūṇ*). The *Alvār* describes it as a flourishing sea-port (*Tirunadun-tāṇḍagam*, verse 9.) The place was also praised by *Bhūtattālvār* in verse 70 of his *Iyaṇṇi*.

He is said to have held sway over the Baṇa kings :—"Vada Vēṅgada-nādudai manṇar pīrāṇ"—v. 55. "Lord over the kings of the northern Vēṅkaṭa (hills)." See also vv. 33 and 67, where he is described as *vada Vēṅgadattāṇ* (lord of the northern Vēṅkaṭa hills).

Nandi is said to have won battles at the following places :—

- (1) *Tellāru*—vv. 28, 33, 38, 49, 52, 53, 71, 75, 79, 80, 85, 86, and 96. (2) *Kurukōdu*—vv. 2, 35, and 84. (3) *Palaiyāru*—v. 31. (4) *Vellāru*—v. 23. (5) *Nallāru*—v. 61.

In verse 27, the Chēra, Chōḷa, Paṇḍya kings of the northern regions are said to have paid tribute to him. He had fought with the Chēras and the Chōḷas (vv. 42 and 81), and also with the Paṇḍyas (vv. 4 and 81).

In verse 81 he is described as having thwarted the intentions of his younger brothers, thus :—

"*Kūla virar=āgam=aliyat-tambiyar=ennam=ellām paḷudāga venra talai māṇa virattuvāṇ Sembīyar Teṇṇar Sērar=edir vandu māyach=cheruvenra &c. &c.*"

"The great hero who conquered so as to destroy the hereditary warriors [who perhaps helped his younger brothers] and so as to defeat the intentions of his younger brothers; and who killed the Sembīyar (the Chōḷa), the Teṇṇavar (the Paṇḍya) and the Chērar who opposed him in battle." From this we can infer that the phrase "hereditary warriors" may refer to the Chōḷas, the Paṇḍyas and the Chēras, who might have helped the younger brothers of Nandi against himself.

Nandi seems to have been a patron of Tamil Literature—*paindamilaṇṇi=āygiṇra Nandi* (the king Nandi who studies classic Tamil)—v. 104. *Tamil Nandi*—v. 107.

(To be continued.)

M. K. N.
T. A. G.

PUBLIC LIFE—IS THERE ANY IN CEYLON?*

A CHAT WITH MR. RAMANATHAN—PUBLIC SPIRIT AND HOW TO DEVELOP IT—THE NEED OF THE MOMENT.

It was understood it was to be entirely a matter of opinions, good ones and thoughtful ones; opinions of the cultured and the great; opinions of men in a position to express them; opinions that would lead to thought and enquiry. So much was understood.

The wisdom of the management determined on "Public Life in Ceylon" as the theme, and I was let loose to get requisite opinion, as best as I could!

I pondered; "Public life in Ceylon." All I could think of the subject was little, and the more I thought on it the more vague it all seemed, till it was borne in on me that the task was no light one.

It was not as if I was to get a button that would suit a shirt; I was really to get a shirt that would suit a destitute button! For, after all, the opinions were the thing and the subject a—mere bagatelle!

Well then—"Public Life in Ceylon"! I pondered long and deep. I cast about me for a likely mine to dig my opinions from. It was just such a subject, thought I, that Mr. Ramanathan would consent to tackle. Light at last! It was abstruse; it was illusory; it was vague—just the features that would commend it to him. It was the sort of subject one fancied he knew all about till he came to sketch in the details for himself—and it was just such a subject that Mr. Ramanathan would have thought over and analysed and satisfied himself about.

Somebody said that Mr. Ramanathan was one of the *jñānis* of Asia. I do not pretend to know all about that, but for years I had looked on him as one of the brain-boxes of the Island, and I felt convinced if anybody could tell me, at a pinch, all there was to say on "Public life", why it was Mr. Ramanathan.

And to him I went.

AN IMPRESSION.

I found my way to his pretty mansion in the Cinnamon Gardens, with a consciousness that all my trials were over; but as I sat awaiting him

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misgivings assailed me. Whom was I going to meet,—the Hindu philosopher, Śrī Parānanda,* the mystic recluse, the delver into abstruse psychology; or the late Solicitor-General of Ceylon, the silver-tongued orator, Mr. P. Ramanathan, K.C., C.M.G.?

I could not say, when I was ushered into his study, and cannot say even now, who it was that I really met, for that fascinating courtesy of his, that reposeful look on his face, that calm dignity that seemed to sit so naturally on him made it impossible for me to think. But it made an impressive picture—and with the Master, I suppose I should call him so, in his clinging China silk coat, seated at his study desk, in the middle of that superbly appointed library, lined, right up to the ceiling, with expensively bound books, the picture seemed to be in its best setting. And then the solemn, silvery tones, the well turned phrases, the clear-cut enunciation, the scintillating descriptions—all made a lasting impression on me.

That was the work of a moment, however. Then I told him my mission, hesitatingly, haltingly.

“Public Life in Ceylon? What is public life”?

I told him, as best I could, my own individual conception of it. I confessed a definition was indispensable, but that a definition that was definitely definite was beyond me.

And he smiled, and that told me that Mr. Rāmanāthan had considered it all out beforehand and knew it all of by heart. “Public Life”—and he puckered his brow and set his thinking machinery in motion, after that the thoughts came with the spontaneity and fulness of the master-mind that Mr. Ramanathan undoubtedly is.

I will not interrupt the thread of his thoughts with any questions of mine and I will let the reader fancy the roll of his diction, undisturbed as it issued in measured tones, in the most tuneful of voices and with an exactness of utterance which almost verged on the superfluous.

WHAT IS PUBLIC LIFE ?

“Public life is devotion to the welfare of the public. Whence that devotion? Some are not at all devoted to it. They prefer their own selfish interests; they would do nothing for the public. “*Cui bono*” they ask “and how do I know my labours in this direction will meet with success? Best

* This is the name assumed by Mr. Ramanathan as a mark of his being “dead to the world” at heart.—Ed. L. T.

to mind your own business" they say, 'and if you don't mind your business it will soon fall to pieces and your own comforts and the wants and needs of the family will suffer greatly.' This is the creed of the selfish man. He does not know the destiny of humanity. Human power was not given to spirits to feed fat selfishness or to be steeped in commercialism and professionalism. There is no objection to a person taking to trade or to the professions. These callings bring money, which is absolutely necessary for the maintenance of life and to practise charity. But if a man forgets that money is only a means to an end and thinks of money as a goal in itself, he will be spiritually ruined. He would miss the opportunity of a life time to grow in love and light. The great object of human birth is to utilise our talents for the expansion of knowledge and love. We must pass from self-love—that is love of the body and its fleshly needs—to neighbourly-love and from neighbourly-love to infinite love, which the Christians call Christly love and the Hindus *Jiva Kārūṇyam*, that is mercy to all living beings and protection of their interests.

PUBLIC SPIRIT.

"Devotion to public welfare is based upon the possession of what is known in English as *public spirit*. What is 'public spirit'? That is the spirit which prefers to work for the good of others than for itself or its own corporeal relations. A public-spirited man will sacrifice money or his own bodily comforts and pleasures in order to promote the bodily and spiritual welfare of his countrymen or even of those who are not socially or religiously related to him. Mr. Gladstone, for instance, worked day and night for the mitigation of Bulgarian horrors. He was one of the finest types of public-spirited men. So was Mr. Bright, and others too numerous to mention, of the past and present generation. Public-spirited men are men grown in neighbourly love and are bound to become philanthropists. Beyond this is Christly love or *jiva kārūṇyam*, which characterises God in His merciful works towards all nations and creatures.

A PUBLIC SPIRIT MAY BE DEVELOPED.

"If we would work like God caring naught for praise or abuse, but bent only on the achievement of the good of others, we would be really ministers of God. No man can attain to this status unless he fosters public spirit within him. The selfish man must devote a little of his time and attention to the consideration of the needs of others and must labour for the promotion of the welfare of others. If he has the slightest desire to

improve himself, his mind, being under the dominion of error, may refuse to work for others but he should force his mind to think otherwise, to think of the great work done by good men in the world and to follow in their footsteps. The mind, if trained in this way, daily, will soon become habituated to the consideration of the welfare of others and delight in making sacrifices for the sake of others. In the absence of the spirit which is not watchful of the need and troubles of others it is impossible to undertake public work.

"It is only the best spirits of a country that are drawn to public work and persist in it, notwithstanding its trials and inconveniences. In Ceylon, and in many big cities, love of bodily comforts and bodily pleasures and mistaken views of life are so rampant that it is difficult now-a-days to find even a handful of men devoted to public welfare, unless they are heavily paid for it.

TWENTY YEARS AGO!

Twenty years ago things were not so bad as now. When my friends met in those days, they would allow their minds to run on the needs and grievances of the people for days together, cautiously consider the measures necessary for the amelioration of the evils, and work from day to day in giving effect to such measures. *Now* you cannot get even six men to meet for a short hour to discuss a public question! In the course of that short hour they would say that they had a tennis engagement, or had promised to their wives to go out for a drive, or had to meet a professional or mercantile friend upon some important business, and they would leave one after another, pleading all manner of excuses and expressing their great regret they are obliged to go. They will promise to meet again but would not respond to the notice of the next meeting!

A HAPLESS PASS.

The public spirit of twenty years ago, which I thought would grow more and more in our community, is all but quenched now in the minds of those who, by their education and their status in the mercantile and professional world, are entitled to undertake the duty of leading the people. When I retired from official life I was pressed on all sides to take up the cause of the people as in days of yore, and to do something for their betterment in many respects. The people were anxious to follow those who were able to lead them but, alas, there were not a sufficient number

of leaders, of the right sort, to work for them in *the proper manner and at the proper time*. Those who would lead, were much too entangled in their own private business to think consecutively and effectually for the people and the time for proper action was, as a rule, allowed to pass. The good lesson which that great governor, Sir Arthur Havelock, often preached to school boys, about the greatness of the three P's, viz., promptitude, precision, and punctuality, was never observed by those who were entitled to lead the people in matters of public interest. They were very careful to mind the three P's in their own petty businesses but in public affairs the three virtues were replaced by the vices of procrastination, indefiniteness and dilatoriness."

Here a chance question on the education and development of the mind in public affairs and the force of environment in the same particular, sidetracked the dissertation—which also threatened to end abruptly by the announcement of another visitor. "But is there no message you would like to give"? I pleaded. "It will be expected."

THE MESSAGE.

"You can say my hope now is in the youth of the country, especially those who are pursuing their studies in the schools and colleges of different sorts. Measures ought to be taken to develop public spirit in them and if an assiduous effort is made in this direction, I think, in the course of about fifteen years, we shall realise the flowers and fruits of our work. We ought to have a free institute for students of all kinds to meet each other and elderly men, especially, ripe thinkers, and energetic actors. By friendly intercourse and constant thoughts upon the passing events of the day, here, in India, and in Western countries, the dominion of selfishness can be separated from the heart and in place of it the divine flame, called public spirit, may be lighted and made to expand with prolific results."

I would have delayed a while longer, or possibly, pressed the consideration of the subject a step further, but the visitor was growing impatient and it looked unpardonably selfish to monopolise Mr. Ramanathan any longer. But a second visit to his *sanctum* cannot be long-coming!

NOTES AND COMMENTS.

WE are very much obliged to our learned brother Mr.

A. Govindāchārya for favouring us with the

1. **The Vade-mecum** marginally-noted pamphlets. They are
of Vedānta. written in his own original and inimitable

2 **Vedantism and** style and abound in wealth of illustrations
Theosophy. gathered from all sources. In his 'Vade-
mecum', he establishes the position of

Visiṣṭādvaita Philosophy in reference to other systems of Vedānta and heterodox schools. He classifies these in a most original way under the permutations and combinations of the three letters S, G and M, meaning the Tri-padārtha or Tattva-traya, Soul, God and Matter, in so far as these schools postulate the existence of one or more of these padārthas, and the prominence given to each. He reviews first the authorities followed by Visiṣṭādvaita, namely the Vedas, Upanishats, Itihāsa, Purāṇa, etc., under the head of Pramāṇa, and then the teaching of these under the heading of Prameya. Under none of these, and nowhere else, in fact, is mentioned Śaiva-Advaita-Siddhānta, and our brother explains that all his writings mean it and we know he speaks the truth. Vaiṣṇavism and Śaivism are the strongest support of each other and these are the dominant religions of India and the truth proclaimed by these religions, which in essence is that of every world-religion, is sure to win its way in the end. In his second pamphlet, he voices the feelings within and without the fold of the Theosophical Society who feel that it is trying to add one more of the hide-bound and warring sects and creeds, by sticking to new names and forms. There is also the feeling that in the exposition of the so-called Vedānta by its leaders and followers, a great departure is being observed from True Hinduism and Real Vedānta. Of course, the Society is not responsible for any opinions expressed by any one, and in any of the pages of its official organs. But in the following of any movement, however broad-based and innocuous

it may be, there is always an ignorant and credulous class of clientele who gulp down anything and everything emanating from this or that leader among them. We know how the reading of '*The Vision of King Açoka*,' before a select audience was received with bated breath and bowed heads. We have since known members more bigoted than the most bigoted among the so-called sectarians. Theosophy is *the* Religion, and every other form of Religion is 'a religion.' Theosophic writers and lecturers always identify their outpourings with Real Theosophy. This is no doubt due to the bane of every human nature by which it identifies itself with whatever it is associated with, *என்தோஷம் உண்மையே*. This 'I'-ness is becoming more and more prominent every day, and it may possibly tend against realising the benefit arising from such an essentially-needed good movement as the Theosophical Society. The critics of the Society are not its enemies but are old members and friends of the Society. It is their duty, as our brother does, to raise their voice whenever anything goes wrong in the machinery. No doubt our brother's words may be mistaken when he pleads for orthodoxy, but our brother explains, "orthodoxy is a very delicate term in these days, as its own definition is lost to the moderns. Allow me to say that seeing the undesirable lengths to which heterodoxy is running, I feel often that it would do us good to put on as brake a more stringent sort of orthodoxy. Orthodoxy means purity and restraint. But moderns imagine it as superstition. But I am never against the genius of the times. But what is this genius? The world is made up of names and forms. Where is the fun of giving them up? I am sure if you give up one set, you would be run into another. So why not stick to forms and names hallowed by age and tradition? God himself has given us coats and differentiates one from the other in the most acute way. And yet there is no reason why we should fall out. Is not my own son, wife, etc., entirely different from myself? Differentiation, may even bind us all the more." And we are disposed to agree with him entirely in this view.



A neat little tract entitled நவராத்திரி அல்லது மஹிஷாஸுர மர் த்தநம் issued as No. 13 by the Madura Hall The Slaying of Sin. of Theosophy has now reached a second edition. Its author is Mr. P. Nārāyaṇa Ayyar, B.A., B.L., a gentleman who is well-known for his generous intentions and philanthropy. He endeavours to unveil the symbolism of the parable, "the killing of the buffalo-headed demon", in the light of Theosophy, and we congratulate him upon the success which has attended his performance. The parable is enshrined in an episode of the Mārkaṇḍeya-purāṇa, the Devī-māhātmya. Its real sense has been misunderstood by the public and made into a hideous mockery by means of bloody hecatombs in which it finds expression in many an Hindu temple dedicated to Śakti, and which the author bewails. He says that every sacred parable is to be interpreted both objectively and subjectively and that in the opinion of the Wise, the Vedas must be explained in seven ways. The surface-meaning is not always to be depended upon, and in the opinion of Śāṅkara as given out in his commentaries on the Chāndogya-Upanishat and Bṛihadāraṇyaka-Upanishat, the ceaseless struggles between Devas and Asuras which are described in the Purāṇas stand only for the war between the flesh and the spirit in the abyssal depths of human nature. A consistent and sound grasp of the Jñāna-śāstras will show that the Tri-mūrtis of the parable stand for that phase of the sthūla-prakṛiti which stands out as the three guṇas, and which has to be coaxed into willing service before any real progress in the culture of the soul can be made. The Parā-ṣakti (=Chit-ṣakti) is the Light of the Lord and the gracious Helper of the sin-stifled soul towards emancipation. Her "appearance" is often known as Śakti-nipāta. Her riding a lion symbolises her capacity to transmute the wildest passion of man after sensuality and wordly pomp into an unsparing hatred of the same, the lion itself standing for the five groups of evolutes which make up the ātma-tattvas: the sense is that the instruments of the soul which run riot in the field of carnality, and thus prove its veriest enemies, become its most valiant soldiers

in slaying sin. Himavat stands for Paraprakṛiti of which all the entanglements of Corruption are but gross products. He is the father of Parā-śakti in so far as "the Light shineth in darkness and the darkness comprehended it not," and the manifestation of Light is necessitated by the presence of darkness. In other words, the existence of Para-prakṛiti, the would-be Mahishāsura, gives birth to the operation of the Lord's Śakti in the universe and in man. The Lord mercifully reveals Himself to man only by His illumining Grace and Love, to wit, through Parā-śakti. The bow and arrow in Her hands, reminding us of the form of Praṇava and the thrill of Nāda, typify the mystery of Redemption and the God-furthered means of its achievement. "The navarātri", the "nine nights of the soul", culminating at last in the Vijaya-daśami, the tenth day of real 'triumph', stand for the nine "Kāryas" whose crowning edifice is the "Lord's fellowship," the Śiva-bhoga. The Kriyā-pāda of the Āgamas with its true fulfilment of the Vedic Brahmanas put an end to the animal sacrifices, the outcome of a mistaken and mischievous interpretation of the ordinances enjoined in the Brahmanas. Mr. Nārāyaṇa Ayyar published a tract under the name 'Yajña', some months ago, in which the correct import of the so-called Yajñas (= 'sacrifices') is attempted. The Āgamas are the fruit and fulfilment of the Vedas, as the New Testament of the Christian Bible is of the Old Testament. The Vāmāchārānuṣṭhāna of the "blind" and the "ignorant" in Hindu Society, has taken its cue from the sacrifices of animal victims, which are sometimes kept up in the name of the Vedas, even to this day, by men who should have known better. Mr. Nārāyaṇa Ayyar's interpretations in the *brochure* under review though very sensible, need supplementing in the light of the Jñāna-śāstras which are the Śaivāgamas, and the hints we have so fully thrown out are sure to be helpful for a third edition. We recommend a perusal of the leaflet for its out-spoken remarks on the subject of "animal sacrifices" both Vedic and popular.

WE are sure it will prove a welcome item of news to our readers to learn that that golden treasury of mystic wisdom which is the glory of Tamil literature, the Tirumantiram which the God-taught Tirumūlar revealed in infinite pity for the sin-tossed souls of all ages, is shortly to be published with an elaborate commentary in Tamil. The publisher is Mr. S. Śivaçaṅkara Chettiyaṛ, B.A., B.L., the talented and enterprising Proprietor of the Ripon Press, Madras, which has done so much in S. India for the dissemination of Sanskrit philosophic literature in Tamil translations, and indigenous Tamil philosophic literature bearing on different creeds. The commentary is original and novel, and was prepared some years ago under the directorate of a staff of Pandits. Mr. V. Viṣvānātha Pillai is entrusted with the scholarly task of seeing the commentary through the press, while Mr. V. V. Ramanān, F.Z.S. (Lond.), etc, to whose proficiency in the Āgamānta and the Śaiva-Siddhānta we invited attention in our last number, acts as the *philosophic redacteur* and will, we feel confident, spare no pains to make his revision of the commentary as careful and illuminative as possible. We also learn that Mr. J. M. Nallasami Pillai, B.A., B.L., who is engaged in englishing Tirumantiram in our pages, with such full and learned notes, will contribute his share towards the revision, and that Mr. Ramanān is writing an extensive introduction in English dealing *inter alia* with the following points :—(1) A life of Tirumūlar with special reference to his time and place. (2) Etymology of the expressions 'Tirumantiram' and 'Tantiram': the significance of styling the various 'books' as 'tantiraṅkaḷ', and the 'verses' as 'mantiraṅkaḷ': the sense of the utter inadequacy and poverty of understanding to which the 'flesh'-bound intellect (=பசுபூதம்) becomes alive, in the hallowed presence of the unquenchable "Altar-Fire" that burns so unmistakably in every 'mantiram': and the *raison d'être* of the arrangement of spiritual themes in the manner and sequence adopted by Tirumūlar, and of marshalling the entire subject-matter under 'nine' books. (3) A *resumé* of Tirumūlar's

teachings as a God-taught mystic, supported and illustrated by a close synopsis of Tirumantiram. (4) The essentially *āgamāntic* basis of Tirumūlar's teachings, and their relation to other indigenous cults, orthodox and heterodox, sacred and scholastic (— *śāstrika* and *upāśārika*): and the flood of helpful light thrown by Tirumantiram on some of the puzzling positions of Śaṅkara's 'Monism' which cannot be comprehended in their unified totality by a mere cloistered student of books or dialectic word-juggler. And (4) the mysticism of Tirumūlar's compared and contrasted with that of other schools, oriental and occidental, ancient and modern, at some length. Such an introduction as that sketched out above is sure to prove a great help towards a proper understanding of the true greatness of Tirumūlar, as a "walker with God". Mr. Ramanājan is in touch with a few sanctified spirits (—Jñānis), which is *the imprimatur* of soundness and accuracy in a work of this kind. A second commentary which is entirely mystic in character is also in preparation under the guiding inspiration of a great *Jivanmukta*, a veritable *Mantra-drashṭā*, but it will be some years before that work sees the light of day, and consequently the present undertaking seeks, in a sense, to pave the way therefor.



WE have great pleasure in introducing to our readers the new journal started at Calcutta by Mrs. M. C. Robinson, A. O. U. M. It is called *The Oriental Mystic Magazine*. "The Oriental Mystic Magazine" and has already run through five issues. The last is a double number (Oct. and Nov. 1909) and contains an interesting budget of articles of which we may invite special attention to Dr. R. Ernest's "Buddhism and Science" which endeavours to probe into the recondite psychological subtleties of the Abhidhamma-piṭaka and seeks to justify Buddhist metaphysics in the light of recent science, to Parānanda Yogācrami's "The Efficacy of Mantras" which shows how *bhājanas* and *sandhitanams* are able to avert calamities, individual or national, by means of the subtle vibrations they set up in the

ethereal medium known as ākāṣa, and to Svāmi Dharmānanda Mahābhārati's "Yoga and the Yogis" in which he describes the phenomena of "Praveṣa" resorted to by some Yogis fond of exhibiting "signs" and "wonders," and records a recent historic case that occurred at Jubbalpore. By the power of *praveṣa* a Yogi is enabled to animate the body of a corpse that may have been perchance in an advanced stage of decomposition for months, and fully revive it. A classical example is to be found in the tradition connected with that prince of South Indian ~~Alumhati~~ *Alumhati*, Saint Tirumūlar, who only came to be known as such after a cowherd of that name, whose corpse he first vivified by the process of para-kāya-praveṣa, and subsequently tenanted all his life because of a *contretemps*. Altogether, Mrs. Robinson's Journal is imbued with a catholic spirit, and as she says in her 'Announcement,' "Those who see this Magazine for the first time will scarcely be able to get anything like a comprehension of the general object and import of the work it represents, for the work probably covers more ground, or in other words, it comprehends more that is virtually new to the common faith of humanity than most if not all other magazines." We also hope that Mrs. Robinson will not fail to do her share of work in unearthing the mystic treasures of the finest quality lying buried in the Śaivāgamas.



MR. A. GOVINDACHARYA has also sent us a copy of the valuable book written in Kanarese by S. Venkoba Row, B.A. of the Mysore Medical Service, with a preface in English by our learned brother A. Mahadeva Śāstri. That such a great Paṇḍit and orthodox scholar should have ranged himself on the side of the Reform Party is a veritable gain to the movement. He declares, "By insisting on a rigorous application of the principles of Vedic Exegesis to the interpretation of the Shāstraic texts bearing on marriage, I have made out that the true law of marriage is the one embodied in the Vedic *Mantras* which constitute the scriptures of highest authority and

Post-Puberty Marriage
of the Hindu Aryan
Women.

which clearly imply that woman as well as man should be married only after attaining *age of maturity* when she may be able to realise the responsibilities of the house-holder's life and capable, by previous training, of fully discharging the duties pertaining to it." We have underlined the words just to show that the attaining the puberty does not mean false puberty—how many little girls do we see every day perish before us at the first act of maternity, owing to the nuptials of these girls being performed soon after date of this false puberty—but real development of the body and mind. So much has already been written on the subject; and we only expect our educated brethren to carry out the courage of their convictions, and not halt midway, and thus save our nation from ruin more and more, and themselves much of misery



In the excellent address on Jñāna Vāsishṭham (the full text of which we hope to publish in our next issue) delivered before the Ceylon branch of the Royal Asiatic Society on the 18th August last, under the Presidency of H. E., the Colonial Governor, by the Hon'ble Mr. P. Arunāchalani, M.A., he refers to the Philosophy of Śrīkaṇṭha and the Śaiva Siddhānta in the following terms :—

The philosophy was at an early period systematized in certain *sūtras* or aphorisms¹ attributed to Bādarāyana *alias* Vyāsa, which have been copiously interpreted and expounded. The best known exposition² is that of Śrī Śaṅkarāchārya Svāmi, the Hindu philosopher, who lived about the sixth century of the Christian era. His writings and apostolic zeal were mainly responsible for the downfall of Buddhism in India. He founded the abbey of Śringeri (in Mysore), the abbot of which is still the spiritual head of many millions of Hindus. Śaṅkarāchārya's views are often erroneously identified, especially by European scholars, with the Vedānta, as if

¹ Known variously as the *Vedānta Sūtras*, *Vyāsa Sūtras*, *Brahma Sūtras*, *Uttaramimāmsa Sūtras* or *Sāriraka Mimāmsa Sūtras*.

² Called after him *Śaṅkara Bhāṣyam*.

there were no other authoritative view. An earlier commentator was Śrī Nilakanṭha Svāmi, who is of great repute and authority among the Śaivas, or those who worship God under the name of Śiva. Nilakanṭha's work³ is so little known outside the circle of Śaiva theologians that the learned Dr. Thibaut, who has translated the *Vyāsa Sūtras* and Śaṅkarāchārya's commentary, for the Sacred Books of the East series of the Oxford Clarendon Press, was not aware that in some of the points in which Śaṅkarāchārya appeared to him to misunderstand the original, Nilakanṭha took a different and truer view. Another commentary⁴ is that of Śrī Rāmānuja Svāmi, which enjoys great authority among the Vaishnavas, or those who worship God under the name of Vishṇu. The three expositions⁵ may briefly, if roughly, be thus distinguished in regard to their conception of the relations between God, soul, and matter. Śaṅkarāchārya is a Monist, Nilakanṭha a pure Non-dualist (Śuddhādvaita), Rāmānuja a qualified Non-dualist (Viśiṣṭādvaita). All take their stand on the Upanishads, while putting forward each his view to be the true one. The expositions are not easy to follow, and require the same effort of attention and study as Western students have to devote to the intricate arguments of Aristotle or Kant.

Śaṅkarāchārya is sometimes described as "a Monist or Non-dualist." But the terms are not regarded as synonymous by the pure Non-dualists, especially by that school of pure Non-dualism, which is the glory of Tamil philosophy and is known as the Śaiva Siddhānta. Its chief authority, the Śivajñānapotam, draws this important distinction (ii., 2 and 3) :—

"One," say the Vedas. Behold, it is said of the One. The One is the Lord. Thou who sayest "One," art the soul. Lo, in bondage art thou. If the One were not,———. If vowel A were not, letters there would be none. In this wise say the Vedas "One."

Like song and its tune, like fruit and its flavour, the Lord's energy everywhere pervadeth, non-dual. Therefore say the great Vedas not "One," but "Not-two."

The meaning is this: When the Vedas say "Ekam Sat," "All that is, is one," they do not mean the identity of God and the soul, but that God

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which clearly imply that woman as well as man should be married only after attaining *age of maturity* when she may be able to realise the responsibilities of the house-holder's life and capable, by previous training, of fully discharging the duties pertaining to it." We have underlined the words just to show that the attaining the puberty does not mean false puberty—how many little girls do we see every day perish before us at the first act of maternity, owing to the nuptials of these girls being performed soon after date of this false puberty—but real development of the body and mind. So much has already been written on the subject; and we only expect our educated brethren to carry out the courage of their convictions, and not halt midway, and thus save our nation from ruin more and more, and themselves much of misery



In the excellent address on Jñāna Vāsishṭham (the full text of which we hope to publish in our next issue) delivered before the Ceylon branch of the Royal Asiatic Society on the 18th August last, under the Presidency of H. E. the Colonial Governor, by the Hon'ble Mr. P. Arunāchalam, M.A., he refers to the Philosophy of Śrīkaṇṭha and the Śaiva Siddhānta in the following terms :—

The philosophy was at an early period systematized in certain *sūtras* or aphorisms¹ attributed to Bādarāyana *alias* Vyāsa, which have been copiously interpreted and expounded. The best known exposition² is that of Śrī Śaṅkarāchārya Svāmi, the Hindu philosopher, who lived about the sixth century of the Christian era. His writings and apostolic zeal were mainly responsible for the downfall of Buddhism in India. He founded the abbey of Śringeri (in Mysore), the abbot of which is still the spiritual head of many millions of Hindus. Śaṅkarāchārya's views are often erroneously identified, especially by European scholars, with the Vedānta, as if

¹ Known variously as the *Vedānta Sūtras*, *Vyāsa Sūtras*, *Brahma Sūtras*, *Uttaramimāmsa Sūtras* or *Sāriraka Mimāmsa Sūtras*.

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pervades and energizes the soul. The first sound uttered as the mouth opens is the sound of U in *but*, which sound is represented in Indian alphabets by their initial letter, the vowel A (Sanskrit *अ*, Tamil *அ*). This sound exists in, and is indispensable to the formation of, the sound represented by every other letter. Thus, the Indian letter A, while it may be said to pervade and energize every other letter, remains also a distinct and the chief letter. So God and the soul. Also souls are pervaded and energized by God, as all letters by A, as a song by its tune, as a fruit by its flavour. Nevertheless, like A, God stands apart, Himself, of all things the source and the chief. "One," therefore, in the Vedas, must be understood to mean not unity, but non-duality, of God and soul. The same argument is pithily expressed by the poet Tiruvalluvar in his celebrated *Kural*:

' All letters have for source the letter A,
The world for source hath the Ancient One,
The Adorable."

This traditional illustration of the pure Non-dualists, prominently set forth in the very opening verse of the poem, shows that the author—who, in spite of his outcast birth, is "the venerated sage and law-giver of the Tamil people," whom every Hindu sect is proud to claim—was a Vedantist of the pure Non-dualist type.



We extract the following from a private letter received by
Mr. J. M. Nallaswami Pillai from one of his
colleagues :

An appreciation.

"The range of your scholarship is immense and puts Brahmins, Śūdras, etc., to shame. Would you believe me Mr.—— told me on the Sunday morning when I met him at home that he did think of rising to speak something in the Hall on Saturday, but when he saw such scholars as yourself sitting silent, he refrained on second thoughts. I know Mr.—— is not a gentleman that will easily acknowledge merit in others. The perusal of your lecture has quite corroborated the impression of Mr.——. I only hope and pray that you will be long spared to give your intellect and energy to the subject in which you take so much delight, and that I shall have several opportunities in years to come to come in closer contact with you.

THE
LIGHT OF TRUTH
OR THE
SIDDHĀNTA DĪPIKĀ

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as Saiva-Siddhānta or Agamānta.*

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No. 6.

TIRUMANTIRAM OF ST. TIRUMĪLAR.

BRĀHMANA ĀCHĀRA.

(Continued from page 138 of No. 5, Vol. X.)

We have shown that the Path of the Praṇava is the Path of Yoga. But the symbol is used in all the lower paths also, that the meaning may dawn on the aspirant little by little. The exoteric form of worship corresponding to the Yoga is the worship of the Śiva-līṅga. We have often and again shown that the Śiva-līṅga is nothing but the Praṇava in a visible form and has no sex meaning. The word līṅga itself means a sign, a perceptible sign of the Imperceptible Deity. And as such it is used in several passages of the Upanishats :

अथ्यत्तात्तुपरः पुरुषोव्यापको लिङ्गएवच ।

यज्ज्ञात्वामुच्यतेजन्तु रमृतत्वंचगच्छति ॥ *Kaṭha-Upanishat II. vi. 8.*

नतस्यकश्चित्पति रस्तिलोकेनचेशिता नैवचतस्यलिङ्गं ।

सकारणंकरणाधिपाधिपोनचास्यकश्चिज्जनितानचाधिपः॥ *Śvetāśvatara-Up. VI. 9.*

रौद्रंलिङ्गमहाविष्णु र्भक्त्याशुबांशिलामयम् ।

चारुचित्रंरसमभ्यर्च्य लब्धवान्यरमपदम् ॥ *Parāçara-purāṇa.*

And Haradatta quotes it also in his Śruti-Sūktimālā.

We know that the Praṇava is the highest sign and symbol of the Deity. As shown in the Praṇava Upanishat, *Om* is the

eldest son of Brahmā, God Gaṇapati, and the Piṭṭiyār ṣuṭi with which every one begins a writing is nothing but Praṇava. The visible form of the Praṇava is ॐ and this form is composed of an arc and a line. The arc of Ardhachandra form is the Bindu, and the line (Daṇḍa) is the Nādam. And the Liṅga is formed of the letters of the Praṇava. Says St. Tirumūlar in another place :—

அகாரமுதலாயினத்துமாபிற்கும்
உகாரமுதலாயுயிர் பெய்துநிற்கும்
அகாரவுகாரமிரண்டுமறிவில்
அகாரவுகாரமிலிங்கமநாமே.

As 'A' it is the All.

As 'U' it is life of the All.

If 'A' and 'U' is to be known,

This 'A' and 'U' is the *Liṅga*.

இலிங்கநற்பீட இசையுமோங்காரம்
இலிங்கநந்தண்டநிறையும் மகாரம்
இலிங்கத்துன்வட்டம்நிறையுமுகாரம்
இலிங்கமகாரநிறைவித்துநாதமே.

In the Pīṭha of the Liṅga is the Onkāra

In the Kaṇṭha of the Liṅga is the Makāra

In the inner arch (Yoni) of the Liṅga is the Ukāra

In the (Urdhava) Liṅga of Akāra is present Bindu and Nādam.

That the Liṅga is the Praṇava is the gist of Liṅga-purāṇa and the famous Pillar of Fire that arose, without beginning or end, and which became the Śiva-liṅga of Praṇava form is clear from the following passage :—

तदासम्भवस्तत्रादौवैशब्दलक्ष्णम् .. ।

शोबोभितिसुरभेष्टाः सव्यक्तः प्लुतलक्षणः ॥

किमिदं त्रितिसंचिन्त्य मयातिष्ठन्महास्वनम् ।
 लिंगस्यदक्षिणेभागे तदापश्यत्सनातनम् ॥
 आद्यवर्णमकारंतु उकारेचोत्तरेततः ।
 मकारमध्यतश्चैव नदांतंतस्यचोमिति ॥
 सूर्यमण्डलवद्द्वयं वर्णमाद्यन्तुदक्षिणे ।
 उत्तरेपावकप्रख्यमुकारंपुरुषर्षभः ।
 शीतांशुमण्डलप्रख्यं मकारमध्यमंतथा ।
 तस्योपरितदापश्य भुवस्फटिकवत्प्रभुम् ।
 तुरीयातीतममृतं निष्कलं निरुपप्लवम् ।
 त्रिद्वन्द्वं केवलं शून्यं दाह्याभ्यंतरवर्जितम् ।
 सदाह्याभ्यन्तरंचैव सदाह्याभ्यन्तरस्थितम् ।
 आदिमध्यान्तरादित मानन्दस्याधिकारणम् ।
 मात्रातिष्ठस्त्वर्थमात्रा नादाख्यं ब्रह्मसंज्ञितम् ॥ *Linga-Purāṇa, Pūr-
vārdha, chap. 18, vv. 49 to 56.*

The worship of Śiva-liṅga is essentially a yoga worship and the Āgamic rituals are all yoga practices. The Priest who is entitled to perform the Pūjā in the Śiva-Pūjā has to undergo accordingly Nirvāṇa dīkshā and Āchārya-abhisheka, a qualification which would require him to be an adept in yoga and not a mere aspirant. As the highest upāsana in Yoga is the Dahara-vidyā or the heart-worship symbolised by the Ākāṣa-Liṅga of Chidambara Puṇḍarika Kshetra, the Chidambaram Temple priests are all supposed to be yogis and one with Śrī Natarāja (in the Saha Mārga). Viraṇaivism which marks this high-water mark of Esoteric Ātma-liṅga worship of the Heart abjures accordingly the worship of Sthāvara-liṅga, though they are now in fact their most devoted worshippers. That is also why they wear the Liṅga next to their heart. Vemana, the great yogi frequently points out the difference between the real heart-worship of the Liṅga and the purely formal worship. Says he:—

“How would he who worshipped the Jiva-liṅga worship images of stone? Would he taste the bitter who had drunk the honey?”

From the *Linga-purāṇa* account this Śiva-linga of *Praṇava* Form is the Fire, or Agni, and Agni is Rudra. And we are extremely indebted to Mr. Nārāyaṇa Aiyyaṅgār for pointing out how the worship of the Śiva-linga and the sacrificial worship of Agni or Rudra is connected, and how this in its esoteric signification is the *Dahara-Vidyā*. The pit of the altar is the yoni, the heart or *Dahara Puṇḍarika* of all creatures. The Fire generated from it by friction of *Ātma* and *Praṇava** and rising upwards is the *Linga* of the *Alinga Parameṣvara* or Rudra. We accordingly make no apology for quoting the following passages:—

* This son Agni Mahādeva is the bellowing Bull that has entered all the mortals (*Rig Veda* IV. 58, 3). He is *Viṣvāyu* that has gone into all the caves or hearts (*Rig Veda* I. 67, 3, vide p. 398 ante). In other words He is *Viṣvarūpa*, the multiform and yet the One. He is the one fire that is maintained in the houses, hearts, of all sacrificers. As Agni is identical with Rudra, one of the *Rudra-sūktas* of the *Rig Veda*, viz., II. 33, mentions Rudra as *Icāna*, the Lord, who is *Puru-rūpa* and *Viṣva-rūpa*, both meaning that He is Multiform (verses 9 and 10), and as the lion-like Youth sealed *garta* (verse 11). *Garta* means the pit and may be taken to mean here the fire-altar, representing esoterically the sacrificer's heart. He is the youth because He is the strong Son-God, able to kill all the dark passions; His youth should be taken to be a metaphorical expression denoting the spiritual vigour and strength of the formless Infinite Son that is in all forms. This *Viṣvarūpa* Rudra is identical with *Indra* who, according to the *Rig Veda*, has become multiform (p. 338 ante) and who is another aspect of the valiant Son of Sacrifice, *Prajāpati*. In *Rig Veda* X. 99, 7, *Indra* is called *Asmat Sujāta*, 'our lovely Son'; and the *Taitt-Brahmaṇa* III 7, 7, 8, has a verse in which the sacrificer addresses Agni thus:—

I am thine and Thou art this (wealth of) mine. Thou art my yoni, womb, and I am thine womb. Being mine, O Agni, carry my oblations. Thou art, O *Tātavedas*, the Son that achieves the World for the father. (*Putrah pitre loka-kṛit Jātavedah*).

* अग्निमन्त्रमिदं प्रणवोत्तरादिभिः ।

अग्निमन्त्रमिदं प्रणवोत्तरादिभिः ॥ *Kaivalya-upanishat*.

O Agni, be seated in thine own place,—‘Agne Svām yonin āsida’.

Agni is the womb in which the sacrificer is born spiritually (vide p. 330 ante). The sacrificer is Agni’s womb or place, because Agni is symbolical of the Son-God cherished in his heart’s womb. As Agni represents the spiritual Son, the Self, it is the Son who is Lokakṛit, the achiever of Heaven, to the father, the knower, that has kindled Him in himself. The Mantra used in making ātmasamāropana of Agni i.e., establishing Agni mentally in one’s own heart (Vide p. 361 ante), says:—

1. O Agni, who art the Self (of me and all)! That (spiritual) form of thine which is fit to be sacrificed, with that (form) do thou ascend (my) self (mind or heart), making for us all those wealths in abundance which are fit for men. Becoming sacrifice, be thou seated in (me who am) sacrifice, in (me who am) thine own womb or place. Born (or rising) from the (sacrificial) ground, come on, O Jāta-vedas, (into me) together with thine home (the altar).

This mantra is found in the Taitt. Brāhmaṇa, II, 5. 8. 8, and the Taitt. Samhitā also (III. 4. 10. 5.) quotes it and says that by it the sacrificer places Agni in himself (Ātman Samārohayate) and that the sacrificer is the womb for Agni (Yajāmano vā Agner yonih). Agni’s Yajñiya form, which is to be sacrificed, is identical with the primeval Purusha *alias* yajna, the victim, that was sacrificed according to the Purusha-sūkta. The sacrificer, by realizing Him in himself, becomes a sacrifice (self-sacrifice) and so he too calls himself sacrifice. Thus the whole altar glowing with the sacred fire is placed in the knower’s heart at the end of the rite; and when he worships the sacred fire again he says the next mantra “Upāvaroha Jātavedah,” etc., by which he beseeches Agni-Purusha in the heart to descend from there into the fire in order to carry his oblations to the Gods.

Thus Agni-Rudra is the In-dweller, Purusha, the formless Infinite Self in the heart’s womb of the knower. Viṣṇu, from Viç, to pervade or penetrate, is one who has penetrated Himself into all creatures and things and Viṣṇu is one of the names of Agni. There are two kinds of creation, spiritual and animal. Those who are blind to the former think that their creation takes place simply by animal lust and union of the sexes and that there is no higher power (Bhagavadgītā XVI. 8.) Their world extends from the stomach downwards, as they indulge in gluttony and lust. To them even the holy name of Prajāpati, the Genitor, means nothing more than the Jaghanya member, and they likewise degrade

Vishnu-Purusha from the lovely In-dweller to simply purusha, man, and then to man's sex. As a contrast to this purusha of animal creation and in order to entice souls to the Purusha of Spiritual creation, the same names of purusha and yoni are employed, but their locality is lifted up to the heart which, being alike in man and woman and therefore sexless, gives a new meaning altogether to them, namely the Self as the sexless Purusha glowing, or the sacred fire in the sexless womb of the altar of Vidya or Śraddhā, Knowledge or Faith. Similarly the word retas in the Jaghanya sense is the seed of animal creation; but lifted up to the region of the heart it means the Rig-vedic Mind's Retas or Supreme Self's effusion of sexless love, by realizing which the Knower also creates himself spiritually as the One-Manifold in order to love all creatures as himself. "O ye men! Here is the Purusha who is the formless Self in the Puras, bodies, of all creatures, who is sexless, who, nevertheless, is the most valiant youth conquering all by loving all creatures as himself and thereby leaving no second or enemy to war with, who is most manly, putting down all sins and temptations. Realize Him as your spiritual manliness and procreate yourselves in the womb of Faith or Knowledge." It appears to me that the Liṅga symbol that is embedded in the stony seat and worshipped in Śaiva temples represents esoterically the Lovely Purusha established as the sacred Agni in the womb or altar of the hearts of all knowers. Even Brāhmin ascetics of the great smārta community, who have studied the Vedānta and renounced home and all worldly desires pay reverence to the Liṅga, which they would not do if there was anything sexual in it. In some temples the Liṅga is called Jyotir-Liṅga, Symbol of Light, and Ākāṣa-Liṅga, Symbol of Sky, meaning thereby that the God worshipped is Formless and Infinite like the Sky. Phallus worship seems to have prevailed among other ancient nations also. According to Webster, the Phallus-symbol was carried in procession in the Bacchic orgies, or worshipped in various ways. I cannot bring myself to believe that a nation, which in other respects was highly civilized, worshipped the Phallus-symbol as meaning only the emblem of the generative power in nature. To worship that power no religious teaching or symbol is necessary. Even beasts know that kind of worship. At all events, so far as the ancient, riddle-loving, Samskṛit-India is concerned, the Liṅga-worship seems to me to have been invented as an etymological Vedāntic riddle by pondering over the Vedic ritual of placing Agni-Purusha in the womb of the heart. The double meaning of Purusha and Yoni is at the root of the riddle,

which seemingly is gross and sexual but really sublime and spiritual [Essays in Indo-Āryan Mythology, part I., by Nārāyaṇa Aiyyaṅār (vide pp. 103, 104, 105, 106, and 107).]

Professor H. H. Wilson has the following remarks¹ to offer on the subject and he elsewhere remarks that the form of the Śiva Liṅga is unobjectionable.

"There is nothing like the phallic orgies of antiquity; it is all mystical and spiritual. The Liṅga is two-fold, external and internal. The ignorant who needs a visible sign, worship Śiva as a "Mark" or "type"—which is the proper meaning of the word "Liṅga",—of wood or stone; but the wise look upon this outward emblem as nothing, and contemplate, in their minds, the invisible, inscrutable type, which is Śiva himself. Whatever may have been the origin of this form of worship in India, the notion upon which it was founded, according to the impure fancies of European writers, are not to be traced in even the Śaiva Purāṇas."

Elsewhere he remarks²

"The worship of Śiva, under the type of the Liṅga, it has been observed, is almost the only form in which that Deity is revered. It is also perhaps the most ancient object of homage adopted in India subsequently to the ritual of the Vedas which was chiefly, if not wholly, addressed to the elements and particularly to Fire. How far the worship of the Liṅga is authorised by the Vedas, is doubtful, but it is the main purport of several of the Purāṇas. There can be no doubt of its universality at the period of the Mahomedan invasion of India. The idol destroyed by Mahmud of Ghizni was nothing more than a Liṅga, being according to Mirkhered, a block of stone four or five cubits long and of proportionate thickness. It was, in fact, one of the twelve great Liṅgas then set up in various parts of India, several of which besides Someçvara, or Somanātha, which was the name of the Śiva demolished by Mahmud, were destroyed by the early Mohammedan conquerors. Most, if not all of them, also are named in works, of which the date cannot be much later than the eighth or ninth century, and it is therefore to be inferred with as much certainty as anything short of positive testimony can afford, that the worship of Śiva, under this type, prevailed throughout India at least as

¹ H. H. Wilson on the Purāṇas, p. 72.

² H. H. Wilson, M.A., F.R.S. in "Hindu Religions", p. 139.

early as the fifth or sixth century of the Christian era. Considered as one great branch of the universal public worship, its prevalence, no doubt, dates much earlier; but the particular modifications under which the several types received their local designations, and became entitled to special reverence, are not in every case of remote antiquity.

My brother Mr. Raṅgasvāmi Aiyar has dwelt on the subject at great length and in all its aspects in his paper on the Inner Meaning of the Śiva-liṅga published in Volumes VII and VIII of this journal.

Col. Vans Kennedy points out how this Śiva-liṅga symbol has no sex origin.

Max Müller translates 'Alīṅga' as 'imperceptible,' and Śri-Śaṅkarāchārya explains *Liṅga* of the Śvetāçvatara-Upanishat text as a sign on whose cogency His existence could be inferred: That is, the Liṅga is the perceptible sign of the Imperceptible Deity. The Sūtrakāra, Bādarāyaṇa, also uses the word Liṅga frequently to mean the sign or characteristic mark, as in the following Sūtra :

आकाशस्तस्मिन् । I. i. 23.

Appaiyya Dīkshīt in his Sivārkamaṇḍīpikā on अनन्तवत्त्वम सर्वज्ञताया 2. 2. 38, quotes the following text from R̥ig-Veda, 5th Maṇḍala, 3rd Sūkta, 3rd Mantra :—

तत्रन्निमेमस्तोमर्जयन्तश्चयत्ते जनिमचारुचित्रम् ।
पदं द्विजो रूपमभिधायितेन पातिगुह्यमगमनाम् ॥

The word used is 'Janima' and it is interpreted as meaning the Śiva-liṅga in the following upabṛimhaṇa passage of the Parāçara-purāṇa :—

रौद्रलिङ्गमहाविष्णुर्वस्वाशुक्रंशिलामयम् ।
चारुचित्रं समभ्यर्च्य लब्धवान्मरम्भं ॥

In this passage the word "Liṅga" is used for "Janima", and its qualification as "Chāruchitra" points to the R̥igvedic mantra.

(To be continued.)

J. M. N.

COSMIC CONSCIOUSNESS.

(Continued from page 148 of No. 5 Vol. X.)

The next Chapter (Chap. IV.), covers nearly a third of the book and deals with the "Effects of Liberation," or the fruits of Sanctification, Saintliness (= "Saintship" according to the author) or *Ātma-darśanam*. It is consequently a description of the subjective experiences and the related objective characteristics of Jñānis to whom the Kingdom of Heaven has become a living reality. As those experiences transcend the plane of the senses and thought, it is rather trying to clothe them in the language of man, that is to say, in the language of self-consciousness. The author happily terms them, the 'effects of Liberation,' which exactly corresponds to the Sanskrit "*Kāryāṇi*." The order of *illuminati* who are a pride to the spiritual glory of India, and whose books of Light and Wisdom are the *Saivāgamas*, call such experiences, only "*Kāryāṇi*" (=literally, 'effects'). These subjective experiences and the related objective features are well analysed in the light of modern psychology, so far as that process is possible, by Prof. James and Dr. Bucke in their respective works, and their analyses are fully utilised by our author in the present Chapter. The 'effects' of 'Mukti' are marshalled under six heads and they are (1) The sense of inflowing Light, (2) The indescribable Ecstasy of Happiness or Bliss, (3) The sense of Immortality and of dethronement of Death, (4) The sense of the universal absence of Sin, (5) Intellectual Illumination, and (6) The added Charm to the Personality. The author's own words on the sense of inflowing light will bear quoting in full.

"The person, suddenly and without warning has a sense of being immersed in a flame, a sweet, cooling, brilliant light, rose-coloured perhaps; or rather, he feels that his heart is filled with such a light; and at the same instant he is, as it were, bathed in an emotion of joy, assurance, triumph or salvation."

He adds, further on, that this luminous phenomenon

"Is described by psychologists as a form of sensory automatism which gives rise to hallucinatory or pseudo-hallucinatory vision. This

vision, which leaves a lasting impression on the hearts of the illumined ones, is always accompanied with emotional exaltation. It is this phenomenon which is described in our writings as *Jyotiḥ*, *Parajyotis*, *Paravali*, *Prabhāṭa*, *Chidambara*, *Akṣaya-jyoti*, etc."

In the words of Śrī Rāmakṛishṇa Paramahansa, "The Living Light to which the earnest devotee is drawn doth not burn. It is like the light coming from a gem, shining, yet soft, cool and soothing. It burneth not, it giveth peace and joy". Numerous recent instances of this subjective experience of light-sensing are to be found in Prof. Starbuck's *The Psychology of Religion*. We will quote a few recorded cases, in common with our author :

"The very heavens seemed to open and pour down rays of light and glory not for a moment only, but all day and night floods of light and glory seemed to pour through my soul and oh! how I was changed and everything became new"———"All at once the glory of God shone upon and round about me in a manner almost marvellous. A light perfectly ineffable and sweet and cool shone in my soul, that almost prostrated me to the ground; the light seemed like the brightness of The Sun in every direction. It was too intense for the eyes"———"A strange light which seemed to light up the whole room (for it was dark), a conscious, supreme bliss which caused me to repeat, 'Glory to God,' for a long time."

Śrī Rāmakṛishṇa Paramahansa attained his "Illumination" after a sore struggle ranging over twelve years, which is said to have been like "a torrent of spiritual light deluging his mind." And Walt Whitman characterizes that light as "ineffable light—light rare, untellable, lighting the very light—beyond all signs, description and language." This light-sensing feeling is almost a commonplace in the Śaiva-Siddhānta mystic literature, and one and all the "Anointed of God" like Tirumūlar, Māṇikkavāchakar, Vāgṭar, Jñāna-sambandhar, Sundarar, Veṅkāḍar, Tāyumanavar, and others refer to it again and again. The phenomenon is known to Christian Saints as the "opening of heaven" which Śrī-Parānanda thus describes :

"The opening of heaven is the sudden manifestation of the Spirit, which takes place in the last stage of spiritual communion. Just as when one

awakes from sleep, the world suddenly presents itself, and one may then be said to 'see the world open' so when in deep *yoga* (communion) one recedes from sense-perception and thought, the Spirit suddenly manifests itself limitlessly in glory. This *spiritual experience* or experience of the finding of the Spirit, within the Body, like infinite space illumined, is the 'opening of heaven' in man"—and again, "These signs (witnessed by the spirit at its Resurrection) consist of *sounds* like trumpet-blasts, and blowing of gales, *sights* like lightning flashes, and the *feeling* of all one's I-ness or I-hood consumed in a great melting furnace. Then amidst the distressing sense of a general conflagration and crumbling up of the very foundations of one's existence, comes an indescribable *Calm* accompanied with a great and hallowing *Effulgence* which, growing every moment in all directions, stands forth presently as Love Absolute, as *Love without a second to love*, permeating all through the now infinitely extended Be-ing"—"In deep spiritual communion the *manifestation of God* takes place not only as a realization of an all-pervading cognition, but often as an austere luminous glow all through the infinitely expanded spirit. This illumination is the very opposite of Darkness. Thus the doctrine, "God is Light," is founded on actual experience during spiritual communion."¹

The phenomenon of light-sensing in 'Resurrection' is therefore a widely-recognised truth.

The above effect of *Ātmoddhāraṇa* need not necessarily be felt by every one of the *illuminati*, but the ineffable Ecstasy of Happiness or Bliss is a fundamental, and hence universal feature. "When the ecstasy occurs", says Mr. Nāñjuṇḍa Rao, "it seems as if the person illuminated became aware of a Presence, of a higher and friendly Power, of Universal Life, which seems to wrap him round with friendliness and swallow him up in bliss", and there succeeds "an immense elation and freedom, as if the

¹ *An Eastern Exposition of St John*, London, 1902; pp. 56, 120, 33. The second sentence of the second quotation appears on p. 245 of his *The Culture of the Soul among Western Nations* (New York, 1906) with some variation: "Amidst a distressing sense of a general conflagration and 'melting' of the elements of thought, and of a crumbling up of all mental states, comes an indescribable Calm, accompanied with a great and hallowing Effulgence, which, growing every instant, inundates the whole body and, getting beyond its bounds, like a river that has swept over its banks, flows in every direction far and wide as Love Absolute, as Love unconditioned by quantity or quality."

outlines of confining self-hood had melted away." It is too subtle and piercing a delight for self-conscious words to convey. The senses and thought are both extinguished when it supervenes. St. Teresa¹ speaks of it as "penetrating to the marrow of the bones, whilst earthly pleasures affect only the surface of the senses. I think that this is a just description, and I cannot make it better." And in the same though stronger vein St. Tirumūlar exclaims:—

முத்திநகர்கொண்டி காண்கின்றமுடிகான்
அததிநகர்கொண்டு காண்பதேயானந்த
மகட்டுத்தாய் தன்மனஞ்ஞெடாடிய
கததைதச்செய்வென்றூற் சொல்லுமாறெய்வனே.²

Our author quotes St. Maṇikkavāchakar and St. John of the Cross, Solomon and Sadāçivabrahmam, Lord Gaurāṅga and Vivekānanda, for a further confirmation of the ecstatic bliss that co-exists with Ātma-darçanam, and adds (p. 65) that

"This experience is interpreted or expressed in two ways, namely, in its personal and impersonal aspect. In its personal aspect, which is by far the most common, the devotee speaks of the Holy, Loving Power which swallows up his individuality, as it were in bliss, as a vision of his Ideal God to whom he used to appeal for deliverance before the attainment. This experience of the Loving Presence, though a subjective phenomenon, is thus objectified, and it is this which has led to the conception of a personal God, with various attributes, the conception being according to the intellectual advancement and the degree of tender feeling of the devotee, towards his Ideal God.....But a few, especially the more intellectual and philosophical ones, have interpreted the same in its impersonal aspect, because they have felt that the Holy Presence is not only outside them but also in their heart of hearts, and that it extends through infinite space, and is in, above, under and around them. These, especially among the Hindus, have described it as *Abheda-sat-chit-ānanda*—"Indivisible or Infinite Existence, Knowledge and Bliss Absolute." These have laid stress on the feeling of the utter annihilation of the sense of "I", and have identified themselves with the Holy Presence and considered it to be their very Self, or Ātman."

¹ Interior castle, 6th Abode, Chap. I.

² Tirumantiram, IX, xviii, 9.

The italics are our own. If the impersonal aspect of God here given is really the view of the intellectual *advaita-vedānta* of the Paṇḍits, we should indeed be glad although we are not much concerned with it. What we wish to lay stress on here is that the view which Mr. Nañjunḍa Rao formulates is identical with that of the great Jñāna-śāstras, the Divyāgamas (= Śaivāgamas). "The feeling of the utter annihilation of the sense of 'I'" is the sense of the death of the "worldly I" (= Jīva-ahankāra). The "worldly I" exists only when one is conscious of differentiated names and forms, i.e., thoughts. And the death of *Jīva-ahankāra* is also known as *nāma-rūpa-nāṣa*, both of which expressions denote cessation from differentiation in spiritual communion. The 'feeling' of the utter annihilation of *Jīva-ahankāra* is the same as the appearance of the *parama-ahankāra* which always finds its being in God. The *Muktas* are said in the above citation to have "*identified themselves with*" the Holy Presence" and to have "*considered it to be*" their very Self or Ātman", averments which plainly show that the *advaita* relation between Soul and God is not *abhinnatva*, as is usually presumed by the book-learned section of pseudo-Śāṅkaric persuasion, but only *ananyatva* (non-difference, or indistinguishability). And that this is the right view and the *actual fact* we learn from the Āgamas, and their living expositions by such sanctified souls as Tirumūlar and Aruṇanti. One verse will suffice to illustrate the true meaning of *advaita* :—

¹ cf. நாட்டிரண்டு நடுமுகில்வைத்திடில்
உாட்டமுமில்லை மனைக்குமழிவில்லை
ஒட்டமுமில்லை யுணர்வில்லை தானில்லை
தேட்டமுமில்லை சிவனவனுமே. *Tirumantiram*, III, viii, 7.

² cf. பூவினிற்கத்தம் பொருத்தியவாறுபேந்
சீவனுக்குள்ளே சிவமணம்புத்தது
ஒவியம்போல வுணர்ந்தறிவானர்க்கு
நாவியணைந்த நடுதறியாமே. *Ibid*, V, vii, 3.

ஒன் துமிரன்மெல துபுபென்ரு
 மின் துமயவிரகாரிக்குயெ
 மின் துபரபகரெயத்தெப்பாதத்தாற்
 சென் துமெயாதத்தெத்தெத்தெயெ. *Tirumantiram*, V, iii, 11.

A third effect of *Ātma-darṣanam* is a sense of Immortality, and of dethronement of Death, which arises in the words of our author "as a simple and elementary instinct, which can be compared with the certainty of individuality that arises from self-consciousness." As *Rāmakṛishṇa Paramahansa* once told *Narendra* (the subsequent *Svāmi Vivekānanda*): "Diving deep into the Divine sea thou needst not be afraid of death. Remember *Sat-chit-ānanda* sea is the sea of immortality. The water of this sea never causeth death but is water of everlasting life. From this sea of immortality drink the *Chit-ānanda rasa*—the nectar of absolute existence, knowledge and joy." The sense of the universal absence of Sin is another effect of 'Regeneration'. The sanctified soul is not aware of any sin from which to escape. Mr. *Nañjunḍa Rao* says,

"Of itself there is neither sin nor virtue. The ideas of right and wrong, good and evil are not only relative but are true only in so far as self-conscious life is concerned. All the inhibitions and proprieties that guide men on the plane of self-conscious life, no longer affect the doings of those who have attained cosmic consciousness or liberation; and hence the actions of some of the liberated ones are considered whimsical and foolish."

As revealed by "the anointed" of the Lord, 'sin' is only the transgression of the path of duty laid down by the Lord for the worldly-minded,¹ and "death of sin", the ceasing of the operative force of worldly conventionalities, in the human consciousness.² Therefore our author is obliged to state, "I do not mean to say that liberated souls will do anything which is impure, or sinful, for they are generally the essence of purity in their thoughts,

¹ Cf., *I. Timothy*, i, 9; *Romans*, viii, 7; *Proverbs*, ii, 13; and *II. Peter*, i, 4.

² Cf., *Romans*, v, 13 and vii, 8.

words and deeds; but that *they do not recognise any sin in others.*" The italics are our own, and what we have italicised is the most conspicuous trait of the *illuminati*. The fifth symptom of 'Resurrection' is intellectual illumination of an exceedingly high order which will hardly bear description in the language of senses and thought. Describing the same symptom in a different connexion Svāmi Vivekānanda says,*

"When a minute portion of the energy of action travels along a nerve fibre and causes reaction from centres, the perception is either dream or imagination. But when the vast mass of this energy stored up by the power of long internal meditation travels along the Sushumpā, and strikes the centres, the reaction is tremendous, immensely superior to the reaction of dream or imagination, immensely more intense than the reaction of sense-perception. It is super-sensuous perception, and the mind in that state is called super-conscious. And when it reaches the metropolis of all sensations, the brain, the whole brain, as it were, reacts, and every perceiving molecule in the body, as it were, reacts, and the result is the full blaze of illumination, the perception of the Self. As this kuṇḍalini force travels from centre to centre, layer after layer of the mind, as it were, will be opened up, and this universe will be perceived, by the Yogi in its true or coarse, form. Then alone the causes of this universe, both as sensation and reaction, will be known as they are, and hence will come all knowledge. The causes being known, the knowledge of the effects is sure to follow."

Jesus, Śākya-muni, Plotinus the neo-platonist, who lived in the 3rd Century A.C., Dionysius who lived in the 5th Century A.C., and the great Christian Mystic, Meister Eckhart, and our own Rāmakṛishṇa Paramahansa, Tīllaināthan Svāmi and many others too numerous to mention were fully possessed of this quality of *ojas*. And we cannot refrain from quoting Mr. Nāṇjunda Rāo on its intrinsic effect :

"Like a flash there is presented to the consciousness of the *Mukta*, a clear conception and vision in outline of the meaning and drift of the universe. He does not come to believe merely, he sees and knows that the cosmos, which to the self-conscious man seems to be made up of dead

* Svāmi Vivekānanda on Rāja-Yoga or Conquering the Internal Nature, London, 1896, p. 54.

matter, is in very truth a living presence. He sees that, instead of man being, as it were, patches of life scattered through an infinite sea of non-living substance, they are, in reality, specks of death in an infinite ocean of life. He sees that the life which is in man is eternal, as all life is eternal, that the soul of man is as immortal as God, and nothing exists but that one soul of which he is a part. The illumined one will learn in a few seconds much that no study ever taught or can teach: Especially does he obtain such a conception of the whole as dwarfs all imaginations, and speculations sprung up from and belonging to ordinary self-consciousness; and the old attempts made to grasp the universe and its meaning seem petty and ridiculous."

The Mukta has, in the words of Rāmakrishna Paramahansa, "a never failing supply of Divine Wisdom—truths directly revealed—which rise superior to the Wisdom taught by the books." A well-worn statement of Jacob Boehme's rises to our lips, in this connexion, which is, "The gate was opened to me and in one quarter of an hour I saw and knew more than if I had been many years together at an University." Such intensely real experience of a transcendental nature, which becomes the heritage of the soul, objectively manifests itself in the added charm to the personality of the sage, which, in extreme cases like those of Jesus and Śākya-muni, might amount to "transfiguration." Of the Spanish Mystic, St. John of the Cross, it is described in *Butler's Lives of Fathers, Martyrs and Saints* (p. 554) that "a certain brightness darted from his countenance on many occasions, especially when he came from the altar or from prayer; and a heavenly light at times shone from his countenance." This beaming, bewitching radiance is the outer expression of the inner ecstatic bliss which the "anointed" one feels on sighting the super-sensual plane of Light and its ravishing Beauty and Charm.

(To be continued).

V. V. R.

"The Sum of Knowledge"—Sir J. J. Thompson's Address

(Continued from page 152 of No. 5 Vol. X.)

When Sir J. J. Thompson discoursed eloquently on the "theory of Radio-Active change" and affirmed the fact that "the radio-active elements are not permanent but breaking up into elements of lower atomic weight," and further on said "that the radiations are a kind of Swan's song emitted by the atoms when they pass from one form to another", I found the poetry of his thought enter my soul and wake it up to a realisation in my own experience of the glorious Transformation* of Jesus on the Mount, by the mere fact of my singing the Swan's Song of the Yogin, who is taught to pass from one form to another singing sweetly the song of *Hamsôham*—a beautiful and uplifting "Swan's Song" to sing, or *Mantra* to chant, by one who has realised in himself the fundamental fact of Existence—the noumenon that underlies the phenomena of Existence.

* * * * *

As the learned President of the British Association addressing his compeers in science and through them the World of Intelligence all over this cosmic plane, spoke of the life of the atoms of the radio-active elements as "ranging from thousands of millions of years in the case of *Uranium* to a second or so in the case of the gaseous emanation from *Actinium*" my disciplined soul with its inherited capacity of ages of high culture and the refined sensibility of the ancient seers of Truth, handed down from seer to seer until my last *Guru* who by a magic touch of the awakened and uplifted Soul made my own slumbering soul "awake and arise" and bade it with the voice of Love Supreme "Stop not till the Goal is reached!"—my waking Soul ever on the alert and ready to act on the least suggestion of Truth, found itself carried on the wings of Time (the old Deceiver whom it has deceived by the practice of "*Kālavāṇchana*"¹) which willingly showed it the various divisions of its

* The author is referring to the phenomenon known as "Transfiguration" among Christian theologians. [Ed. L.T.]

¹ *Vide, Varahôpanishat.*

Existence from the "twinkling of the eye" to *Yuga* and *Kalpa* merging in *Pralaya* in the ascending series, and, again, from *Mātra* and *Bindu* through *Lava* to various divisions of Time which produce each an octave of Subtle Vibrations in the ether giving rise to "supernatural forms and powers" that are all instinct with divine Intelligence, and have their places in due gradations in the Grand and Infinite Scale of Nature that extends from the manifested *Prakṛiti* to the unmanifested *Aryakta* and *Auyākṛita* merging through *half-Lava* or *Unmanā-śakti* into *Pūrṇa-Kalā* and *Kāma-Kalā*, the Unit, so to speak, of Eternity—the Life which is at-one-with the only true God though a knowledge of Christ or the Sanctified Soul of Man who is the Son of God, according to that Great Mystic, St. John, author of the Fourth Gospel of Christ. There is no reason why the peering intelligence of the purified Soul, argus-eyed, should stop with Uranium and Radium in the ascending scale, or Actinium in the descending scale. It is the arbitrary limitation of Man, self-imposed, that limits his vision to these subtle manifestations of Nature, which, however plain to the practiced eye of the scientist and the Research Student trained up to his work, are yet but vague speculations to the leader-writers of the *Times* and the *Daily Mail*, who represent "the man in the street," a hackneyed term for the average intelligence of Society. Society has its own imposts to levy, and social conditions must be fulfilled even at the risk of losing one's Soul, or Mrs. Grundy will be angry.

* * * * *

This Mrs. Grundy of fashionable London Society, the tyrant who rules her subjects with a rod of iron, with her fictitious importance and fickleness of purpose with an ever varying mood ushering in an endless series of ever-changing fashions and fancies, that hold the best and *élite* of London Society by the iron grip of fashion and frivolity (of circumstance or environment) is but a representative in miniature of her larger, wider and infinite self in the Cosmic order of things with her ever-changing moods and ever-shifting forms known to the Seers of

Truth by the nick-name of *Māyā*. To get out of her grip is as essential to the Seer as it is essential to the true man of Science and Research to get out of the conventional ideas and notions of society! For, "the suggestive power of erroneous ideas" is so great that it will play the cruel Mrs. Grundy and reduce him to be at his wit's end whose edge has already been blunted and made smooth for a dullard to sit square upon! Such the difficulties in the way of original Research! Mind is in itself a grand Museum of conventions, of settled ideas swayed by the law of action and reaction. It knows not how to rest itself, unless it be overcome with sleep, which is the power of Darkness to throw the Veil over the mysterious power of *recoupement*, which Nature in her generosity lavishes so freely, but keeps the secret so carefully to herself. "The Light shineth in Darkness and the Darkness comprehendeth it not!" So the Mind merged in Darkness comprehends nothing of the mysterious process by which it regains its lost vigour. The Power of Darkness is like a recurring decimal. The numbers of the recurring decimal are known; but their value changeth every time you repeat them. You can carry the process *ad infinitum* until you fall down of sheer exhaustion and yet you have not reached the end of the fraction!

* * * * *

Even so is the "Theory of radio-active change." Every substance possessing radio-activity can be separated "into two portions one of which is radio-active and the other, not." "If these two portions were kept for several months, the part which was not radio-active to begin with, regained radio-activity, while the part which was radio-active to begin with, had lost its radio-activity." This is the recurring decimal on which the working of the universe is based! From Spirit to Matter and Matter to Spirit, the transformations are going on in an endless series. The true value of the working of the Universe is based on a knowledge of Infinity (of names and forms) as Denominator and a grouping of them in a definitely recurring series but infinitely varying in value as the Numerator. This is explained

by the axioms which state that "Number is the Law of the Universe" and that "Unity is the Law of God." Make the first axiom the Numerator and the second the Denominator and you have a fractional value corresponding to the recurring Decimal, which is the Life of the Universe. This is expressed by the axiom "Evolution is the Law of Life."

Life is like a recurring decimal: It moves in definite cycles but its motion is spiral and not merely circular. Hence by ascending up the spiral motion of Life, or descending, you reach to infinity. $9/10$ when made into a recurring decimal of $.999\ldots$ will lead you to a conception of the *Unit* of parts which constitute the infinity of forms into which the first number in the denominator "Unity" is divided by the addition to it of mere ciphers (*māyā* forms) which have no intrinsic value of their own, but considerably affect the value of the Unit by which the Numerator falls short of the Denominator. The Recurring Decimal Nine is the "*Vyūha*" or primal group of the series which goes on recurring up to Infinity and yet falling short of Infinity by a single unit, which is the difference between Infinity and itself. So is the difference between the manifested Universe and the manifested God, or between Number and Unity.

The Law of the Universe, which is "Number," is based on the conception of the Number One which is the *Unit* of conception. While the Law of God, which is "Unity", is placed on the uninterrupted continuity of that conception on which the first conception of Unit is based. Physics may carry that conception up to "corpuscles" and there get itself stranded in "the unit of negative electricity" and may still be floundering as to "the unit of Positive Electricity." But the conception of the unit of which the whole is made up, and which forms the homogeneous particle, and knowing which the whole series of names and forms are known as but permutations and combinations of different series and forms, is the chief thing for the Mind to grasp. Unless the Mind knows itself—grasps

the primary Unit of its own elementary particle and learns to separate the "radio-active element" in it from the other which is not, it cannot form a right conception of the Ultimate Unit. The Ultimate Unit is the conceiving mind itself which is made up of (1) the conceiver (the radio-active element), (2) the thing conceived (non radio-active element) and (3) the conception (the law of conjunction, corresponding to the theory of radio-active change). With this Knowledge of itself it would have attained a keenness of vision, which will beat the X-Rays into the shade. For it fills a space which has four dimensions to it—*viz.*, length, breadth, thickness and last but not the least "*all-pervasiveness*." This fourth-dimension is hard to get at by the Mind that is ever projecting itself outwards. It has first to withdraw it within itself and there see its own tripartite constitution. Then doth the scales of *Māyā* fall from its "seeing eye" and it becomes the "Seer" from being merely the instrument of seeing for the Soul (the Seer within). The eternal Unit of parts of which all other units are but permutations and combinations, is then revealed to it, and "*Sādākhya*" the eternal *kalā* or part, forming the undivisible unit of part, being Known, *all that is*, is Known also, as they are all but emanations in successive forms and residues of the one eternal part. With this knowledge of the primary impartible *kalā* or part forming the basic Unit, it is easy to create by the Law of Number, the Universe of Names and Forms or Rest from the work of creation in the Unity which is the Law of God.

* * * * *

But he who sees Unity (God) in diversity (Number, Universe), and diversity (Universe) in Unity (God), he alone has attained to the Highest, as Śrī Kṛishṇa says in the *Gītā*. He who sees One in Many and Many in one, he alone is the greatest Mathematician. Even so, he who sees the Principle of Unity in the multiplicity of forms, and the multiplicity of forms in the Principle of Unity, he alone has attained to the highest of realization.

* * * * *

With this realization in one's heart of hearts, and well-established in it by constant practice, one is prepared to face the most entrancing problems that may be set for solution, even by such a distinguished scientist as the elected President of the British Association for the 80th year of its existence. So it was! And I have but to state here "one of the most entrancing problems in chemistry and physics it is possible to conceive" as stated by Sir Joseph Thompson in the exuberance of Thought which quite entranced his soul. For said he:

"Consider for a moment, the problem presented by any plant—the characteristic and often exquisite detail of flower, leaf, and habit—and remember that the mechanism that controls this almost infinite complexity was once contained in a seed, perhaps hardly large enough to be visible. We have here one of the most entrancing problems in chemistry and physics it is possible to conceive."

Yes! This "entrancing problem" is set to us, Initiates, to solve not merely once or twice nor yet only in the form of a tiny seed of plant life, but in a subtler and still subtler form and that over and over again in which we have to trace the life of Sun, Moon and Stars and the Great Powers of Nature that create, protect and destroy the Forms of Life (not Life itself, mind, it is indestructible!) from the amœba or protoplasm and the insect to the Solar System and Beyond! This we do, "the better Mind of India" is ever engaged in solving such problems, but who cares to Know the Truth! The rulers of India once did care. But now they care as little about it as "the man in the street" cares about the weighty pronouncements of the President of the British Association! *O tempora! O mores!*

C. V. S.

JÑĀNA VĀSISHTĀM
OR
THE DIALOGUES OF VASISHTĀ ON WISDOM*

I.—INTRODUCTION.

The *Jñāna Vāsishṭam* is a Tamil poem of authority in that collection of the spiritual traditions of Ancient India known as the *Vedānta*, and consists of a series of discourses said to have been delivered by the sage Vasisṭha to Rāma, the hero of the *Rāmāyaṇa*, the Iliad of India. Seized in early youth with an aversion to worldly life, he longed to abandon his royal state and to retire as a hermit into the forest. By these discourses the sage persuaded him that, even amidst the pomp and temptations of royalty, it was possible to attain to the highest spiritual state. He showed the way to the goal, which the prince in due time reached. From the name of the sage (Vasisṭha) and from the fact that *Jñānam*,¹ or the spiritual science known of old as Wisdom, is the subject of the discourses, the work has been called *Jñāna Vāsishṭam*.

The original discourses were in Sanskrit, and are said to have been reported by Vālmīki, the author of the *Rāmāyaṇa*, for the benefit of his pupil Bhāradvāja in 100,000 stanzas, of which 36,000 are extant under the name of the *Yoga Vāsishṭa Mahā Rāmāyaṇa*. They were reduced to 6,000 by Abhinandana, generally known as the Kashmir Paṇḍit, whose abridgment passes under the name of *Laghu* (i.e., little) *Yoga Vāsishṭa*.

The Tamil work consists of 43 chapters of 2,055 quatrains, and was composed by Ālavantār Mādavappaṭṭar of Virai, a

* A Paper read at a meeting of the Ceylon Branch of the Royal Asiatic Society on Wednesday, Aug. 18, 1909, with His Excellency Sir Hugh Clifford, K.C.M.G., the Colonial Governor, in the chair. It is here reprinted with the kind permission of the Author, Hon. Mr. P. Aruṇāchalam, M.A., Camb., C.C.S., Vice President, R. A. S(C. B.).—Ed. L. T.

¹ Another form of a Greek expression meaning "a seeking to know" and of *know-ledge*, the root being *jna*, *gno*, to know.

village near Vembattūr in the Madura district of the Madras Presidency. I have not been able to ascertain his date. He probably lived about three hundred years ago. He is said to have belonged to a family distinguished in literature during many centuries and still holding lands and titles conferred on them by the Pāṇḍiyan kings in reward of their merit. A valuable commentary was made on the poem¹ about eighty years ago by Aruṇāchala Svāmi of Piraiśai near Negapatam, who lived in Madras many years and had a great reputation as a teacher of philosophy. The Tamil author and commentator are regarded as no mere translators or commentators, but rather as men of spiritual insight confirming by their testimony the truth of the experiences related by Vasishṭa.

Vedānta means the end of the Vedas, the most sacred books of the Hindus, and was so called because it taught the ultimate aim and scope of the Vedas. It was in short the Goal of the Law. The Vedānta, as Oriental scholars have pointed out, is the basis of the popular creed of the Hindus of the present day. Of the Vedānta Professor Max Müller, lecturing in March 1894, at the Royal Institution, London, said: "A philosopher so thoroughly acquainted with all the historical systems of philosophy as Schopenhauer, and certainly not a man given to deal in extravagant praise of any philosophy but his own, delivered his opinion of the Vedānta philosophy as contained in the Upanishads in the following words:—'In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death.' If (adds Professor Max Müller) these words of Schopenhauer's required any endorsement, I should willingly give it as the result of my own experience during a long life devoted to the study of many religions. If philosophy is meant

¹ The first edition of the Tamil poem and commentary appears to have been printed in 1843, having previously existed in M.S. palm leaf, and is very rare. The two next editions were of 1850 and 1851.

to be a preparation for a happy death or euthanasia, I know of no better preparation for it than the Vedānta philosophy."

This philosophy was at an early period systematized in certain *sūtras* or aphorisms¹ attributed to Bādarāyana *alias* Vyāsa, which have been copiously interpreted and expounded. The best known exposition² is that of Śrī Śaṅkarāchārya Svāmi, the Hindu philosopher, who lived about the sixth century of the Christian era. His writings and apostolic zeal were mainly responsible for the downfall of Buddhism in India. He founded the abbey of Srīṅgeri (in Mysore), the abbot of which is still the spiritual head of many millions of Hindus. Śaṅkarāchārya's views are often erroneously identified, especially by European scholars, with the Vedānta, as if there were no other authoritative view. An earlier commentator was Śrī Nilakanṭha Svāmi, who is of great repute and authority among the Śaivas, or those who worship God under the name of Siva. Nilakanṭha's work³ is so little known outside the circle of Śaiva theologians that the learned Dr. Thibaut, who has translated the *Vyāsa Sūtras* and Śaṅkarāchārya's commentary for the Sacred Books of the East series of the Oxford Clarendon Press, was not aware that in some of the points in which Śaṅkarāchārya appeared to him to misunderstand the original, Nilakanṭha took a different and truer view. Another commentary⁴ is that of Śrī Rāmānuja Svāmi, which enjoys great authority among the Vaishṇavas, or those who worship God under the name of Viṣṇu. The three expositions⁵ may briefly, if roughly, be thus distinguished in regard to their conception of the relations between God, soul,

¹ Known variously as the *Vedānta Sūtras*, *Vyāsa Sūtras*, *Brahma Sūtras*, *Uttaramimāṃsa Sūtras* or *Sāriraraka Mimāṃsa Sūtras*.

² Called after him *Śaṅkara Bāshyam*.

³ Called after him *Nilakanṭha* or *Srikanṭha bhāshyam*, and also *Saiva bhāshyam* *Suddādhvāita bhāshyam*.

⁴ Called after him *Rāmānuja bāshyam*.

⁵ There are two other commentaries in current use, one by Mādhavāchārya and another by Vallabhāchārya. Two others, little known and said to be older even than Nilakanṭha's, are attributed to Bodhayana and Bhāskara.

and matter. Śaṅkarāchārya is a Monist, Nīlakantha a pure Non-dualist (Suddhādvaita), Rāmānuja a qualified Non-dualist (Viśiṣṭādvaita). All take their stand on the Upanishads, while putting forward each his view to be the true one. The expositions are not easy to follow, and require the same effort of attention and study as Western students have to devote to the intricate arguments of Aristotle or Kant.

Śaṅkarāchārya is sometimes described as "a Monist or Non-dualist." But the terms are not regarded as synonymous by the pure Non-dualists, especially by that school of pure Non-dualism, which is the glory of Tamil philosophy and is known as the Śaiva Siddhānta. Its chief authority, the *Sivajñāna pōtham*, draws this important distinction (ii., 2 and 3):—

"One," say the Vedas. Behold, it is said of the One, The One is the Lord. Thou who sayest "One," art the soul. Lo, in bondage art thou. If the One were not,—. If vowel A were not, letters there would be none. In this wise say the Vedas "One."

Like song and its tune, like fruit and its flavour, the Lord's energy everywhere pervadeth, non-dual. Therefore say the great Vedas not "One," but "Not-two."

The meaning is this: When the Vedas say "Ekam Sat," "All that is, is one," they do not mean the identity of God and the soul, but that God pervades and energizes the soul. The first sound uttered as the mouth opens is the sound of U in *but*, which sound is represented in Indian alphabets by their initial letter, the vowel A (Sanskrit अ, Tamil ஂ). This sound exists in, and is indispensable to the formation of, the sound represented by every other letter. Thus the Indian letter A, while it may be said to pervade and energize every other letter, remains also a distinct and the chief letter. So God and the soul. All souls are pervaded and energized by God, as all letters by A, as a song by its tune, as fruit by its flavour. Nevertheless, like A,

God stands apart, Himself, of all things the source and the chief. "One," therefore, in the Vedas must be understood to mean not unity, but non-duality, of God and soul. The same argument is pithily expressed by the poet Tiruvalluvar in his celebrated *Kural*:

"All letters have for source the letter A.
The world for source hath the Ancient One,
The Adorable."

This traditional illustration of the pure Non-dualists, prominently set forth in the very opening verse of the poem, shows that the author—who, in spite of his outcast birth, is "the venerated sage and law-giver of the Tamil people," whom every Hindu sect is proud to claim—was a Vedantist of the pure Non-dualist type.

The study of the Vedānta is held in high esteem in India as the most effective cure for the disease *ajñānam*, or ignorance, which keeps the soul from God. The doctrines of the Vedānta are expounded in the *Jñāna Vāsishṭam* mainly on the lines of Sāṅkarāchārya, with endless variety of illustration, in the form of stories which convey to the thoughtful reader, with all the interest of a romance, an easy understanding of the most difficult problems of philosophy—Who am I? Whence? Whither? It is no uncommon thing in the towns and villages of Tamil-land for groups of earnest seekers to meet in the quiet hours of the day or night to listen to the reading and exposition of the poem and ponder on the great questions. At such seances women are no the least interested of the listeners nor the least keen of the questioners.

(To be continued.)

P. A.

NANDI-KKALAMBAGAM.

(Concluded from page 167 of No. 5 Vol. X.)

He is called by several surnames in the poem :—(1) *Avanī-Nāraṇaṇ*—verse 4 of the Introduction, vv. 18, 22, 64, and 66 of the Text. (2) *Vīḍi-vidugu*—vv. 11, 13 and 74. (3) *Ukkirama-bōpan*¹—vv. 20 and 55. (4) *Kuvalaya-mārttāṇḍan*—v. 29. (5) *Māḷudayan*—v. 48. (6) *Mānōdayan*—v. 63. (7) *Varatuṅgan*—v. 89. (8) *Mānabharan*—v. 109. (9) *Nandi-chchirāman*—v. 106. (10) *Dīṣa-baṇḍāri*—v. 96.

Having now summarised all the information of any historical interest in the poem, we shall proceed to discuss them in the light of inscriptions. The king, who is the hero of this poem, cannot be NANDIVARMAN-PALLAVAMALLA who was opposed by the Dramiḷas in about 760 A. D., since of the numerous battles which he and his general UDAYACHANDRA are said to have fought * not one of those given in this poem are mentioned. We are therefore compelled to conclude that he must be the same person as the Nandi, who was the son of DANTIVARMAN mentioned in the Bahūr plates. * We have inscriptions of NANDIPPOTTARAŠAR, who fought the battle of Tellāṟu, at Conjeevaram * in the Chingleput District, at Śendalai,[†] Kōvilaḍi * and Tillaisthānam[‡] in the Tanjore District, and at Tiruvadi[§] in the South Arcot District. We know from the poem that one of his surnames was *Avanī-Nāraṇaṇ*. In one inscription to Nandivarman, found in the Muktiśvara temple at Kavērippākkam,[¶] the place is named

¹ Perhaps *Ugra-bōpan* (a man of fierce anger).

* S. I. I., Vol. II., pp. 363-364.

† *Ep. Ind.*, Vol IV., p. 181.

‡ No. 12 of the Government Epigraphist's Collection for 1895.

§ No. 11 of the same for 1899.

¶ No. 283 of the same for 1901.

‡ No. 52 of the same for 1895.

¶ No. 36 of the same for 1905.

¶ No. 406 of the same for 1905.

as Kavadippakkam, while in the inscriptions of Nṛpatuṅgavarman and the Chōla kings who came after him the place is called Kavadippakkam *alias* AVANTI-NÂRÂYANA-CHATURVEDIMANGALAM.¹⁰ The inscriptions thus corroborate our poem in these particulars. That "Nandippōttaraśar who was victorious at Tellaṟu" should be the same person as Kō-viśaiya-Nandivikramavarman is evident from the fact that KÂDUVEṬṬI=TAMILA=pPERARAIYAN, who is mentioned as an officer of the one¹¹ is also mentioned as an officer of the other.¹² The Bāhūr plates say that Nandivarman was the son of Dantivarman. This Dantivarman was a contemporary of the Rāshtrakūṭa Gōvinda III. (A. D. 782-814). Therefore the Nandi of our poem must have belonged to the middle of the 9th century A. D. We do not propose in this paper to enter into the question of the necessity of postulating a Gaṅga-Pallava dynasty, which has been dealt with by one of us already in the *Madras Christian College Magazine*¹³ and which will be dealt with again in detail in a forthcoming paper in the *Epigraphia Indica*.

In the *Bhārata-venbā* of PERUNDEVANÂR mention is made of a king who was victorious at Tellaṟu. If this reference is to "Nandippōttaraśar who was victorious at Tellaṟu," we can fairly infer that Perundēvaṇār was a contemporary of his.

As to the country that he ruled over, we find inscriptions of his, as already pointed out, in the Chōla, and the Tondai-nāḍu, but we have not as yet succeeded in getting any from the Chera and Kōṅgu countries. We cannot say what particular region is denoted by Aḷagainaḍu, but there is a village called Aḷagapuri in the Pudukkōṭṭai State. That he was a Suzerain of the Bāṇas who ruled over the *Vaḍa Vēṅgaḍa-nāḍu*, is proved by a number of his inscriptions in the Vēṅgaḍa-nāḍu, which is said

¹⁰ Cf. Inscriptions Nos. 391, 394 and 395 of the same for 1905.

¹¹ No. 12 of the same for 1895.

¹² No. 304 of the same for 1897.

¹³ *Christian College Magazine* for April, 1907.

therein to belong to the Baṇa country. Nandi's predecessor, Dantivarman, is mentioned as the overlord of the Baṇa king VIJAYĀDITYA MĀVALI VĀNARĀYA,¹⁴ and his successor, Nripatunga, as overlord of VĀNA VIJĀDHARA.¹⁵ Nandippōttaraśar himself in an inscription belonging to the 23rd year of his reign is mentioned as suzerain over VIKRAMĀDITYA MĀVALI VĀNARĀYA.¹⁶

The poem unfortunately leaves us entirely in the dark as to the person or persons against whom he fought the several battles mentioned. The following passage in verse 64 :—"Tellaṅṅu=
aṭṭaṅṅi poṇ Vaigai muninda Nandi" (Nandi who fought on the banks of the golden Vaigai (river) on the same day as at Tellaṅṅu) leads us to suspect that about the time of the battle at Tellaṅṅu, the king's forces must have fought another battle on the banks of the Vaigai river in the Madura District.

Of the king's surnames, we have already dealt with Avaṇi-Naraṇaṇ. Viḍel-vidugu occurs in inscriptions found at Tiruvallam, Tiruppalatturai, Conjeevaram, &c. The meaning of this term is not clear. But we meet with similar names such as Maṇṇiḍugu,¹⁷ Paḡappiḍugu¹⁸ for Dantivarman and Mahendravarman respectively. The last part of the surname means the thunderbolt in the Kannaḍa and Telugu languages. The other surnames given in the poem are not met with in inscriptions.

The following places are mentioned in the poem as the scenes of the king's battles, viz., Tellaṅṅu, Nallaṅṅu, Paḷaiyaṅṅu, Kurugōḍu and Vellaṅṅu. Of these Tellaṅṅu is a village in the Wandiwash Taluk of the North Arcot District; Nallaṅṅu is famous for its Śaiva temple of Darbharaṇyēśvara, and is

¹⁴ No. 226 of the Government Epigraphist's Collection for the year 1903.

¹⁵ No. 228 of the same for the year 1903.

¹⁶ No. 229 of the same for the year 1903.

¹⁷ No. 541 of the same for the year 1903.

¹⁸ S. I. I., Vol. II., p. 341. See also the footnote 5 on the same page.

situated in the French Settlement of Karaikkal in the Tanjore District ; Palaiyaṅṅu is perhaps the same as Palaiyaṅṅai, a village about three miles to the south. of Kumbhakonam, also in the Tanjore District. There are two places called Kurugōḍu, one in the Bellary Taluk of the Bellary District and another in the Kolar District of the Mysore Province. The former is called simply Kurugode, while the latter is called Doḍḍa Kurugode. In the first mentioned are several ruins, consisting of beautiful temples of the Chalukya style of architecture, a fine fort on a hill, and it was one of the strongholds of Tippu Sultan. The latter is believed to be an old capital of the Gaṅgas. Vellaṅṅu is the name of two rivers, one of which runs between the South Arcot and the Trichinopoly Districts, while the other passes through the Pudukkōṭṭai State. Which of these two rivers is meant by the poem we are not able to judge from the reference.

The Bāhūr plates assert that Dantivarman, the father, and Nṛpatuṅṅavarman, the son of Nandivarman, were devout worshippers of the lotus feet of Viṣṇu. The *Kāḷambagam* describes Nandi as "*Śivaṅṅai muḷudu—maṅṅavāda chintaiyān,*" verse 97 (one whose mind never forgot Śiva).

M. K. N.

T. A. G.



A THESIS ON THE VIRĀŚAIVA RELIGION.

(Continued from page 164 of No. 4 Vol. X.)

All this philosophy is splendid but can only be considered as intellectual gymnastics for highly developed minds ; but if it stops there, it is of no practical importance as Religion and does not bring any comfort or peace to an eager soul thirsting for highest bliss. The greatest merit of the Virāśaiva Religion is that it has rendered this philosophy highly practical by what is called Śhaṭsthala-jñāna, the practical side of our Religion. By this, our religious tenets become part and parcel of a Virāśaiva's daily life and, without any effort or knowing, he lives his Religion in the same way we breathe without knowing that we do so, and that it is one of the most vital acts of life.

The terms Shaṭsthala and Liṅgāṅgasamarasya are pregnant with philosophical meaning among the Virāśaivas. According to them Liṅga is of six kinds and Aṅga is of six kinds, and the union of each Liṅga with each Aṅga marks a stage known as sthala. The term Shaṭsthala denotes six such stages of spiritual development and the term "Liṅgāṅgasamarasya" denotes oneness with the Deity in those several stages.

The Six sthalas or stages are :—

Bhakta, Maheṣa, Prasāda, prāṇaliṅga, Śaraṇa and Aikya.

19. The Philosophy of the Virāśaivas may be said to resemble Śaṅkara's Philosophy in certain respects, and it is frequently quoted for purposes of comparison in the Religious works of the Brahmins of which the following is an instance :—

शिवएवस्वयंलिङ्गं मात्मैवाङ्गमवेत्सलु ।

तयोश्चात्मनोः सम्यग्भोगस्तंयोगएवही ॥

लिङ्गं तत्पदमाख्यातमं गत्वं पदमेरिकम् ।

संयोगो निवदं दोक्तं मनयोरङ्गलिङ्गयोः ॥

इति वीरशैवे अनुमनसूत्र, &c.

From "Jñāna-Sarvaśva-Saṅgraha, Chapter VI, leaf 57, by Narasimha, Smārta Brahmin."

20. The Śāṅkarin uses "Tat" for which the Viraṇaivas use "Liṅga". The former uses "Tvam" for which the latter use "Aṅga." The union of the two is denoted by the Smārtas by "Asi", whereas the Viraṇaivas denote the same union by the expression "Samyoga or Samarasya" so that the Tattvamasi of Śāṅkara corresponds to the Liṅgāṅgasamyoga of the Viraṇaivas.

21. Mr. C. P. Brown is of opinion that there is some similarity between the Viraṇaiva Philosophy and the system of Philosophy of some of the ancient writers of Greece and Rome. He compares the two systems as follows:—

"There is so remarkable an analogy between the Pythagorean Monad and the deity of Viraṇaivas that I cannot well avoid adducing the following brief deduction from the philosophic statements as represented in "Cudworth's Intellectual System," Second Edition, Chapter IV, pages 370 and 376. Pythagoras calls the four principles by numerical names, the Monad, Duad, Triad and Tetrad. A Viraṇaiva calls them by specific names, viz., the Liṅgam, Bhakta, Guru and Svāmi i.e., the deity, the disciple, the teacher and the Supreme Spirit which pervades and unites all three."

"The subordinate beings (gods, heroes and demons) of Pythagoras answer to the Viraṇaiva Saints; all of whom are supposed to be embodied forms of the prime existence or liṅgam which answers to the Monad who is also "Zen." The Duad is the passive principle or disciple, he whose mind is the field for impression. The link between these two is the third principle, the Guru or Teacher. In his creative office, the deity is mingled with nature by Pythagoras and is all nature in the creed of Viraṇaivas."

"Love was the first orphic principle and so it is throughout the Viraṇaiva Creed. Yet it is a created Being; for it is a form or appearance of the deity. Thus the Liṅgam and the Śivam being the first and the fourth principles are one and the same. The Monas and the Tetractys are one."

22. Now I proceed to say a few words about the Great Reformer Basava, and no Thesis about the Virāṇaiva Religion can be said to be complete without a reference to this distinguished personage. It was hitherto supposed by some, that Basava was the Founder of the Virāṇaiva Religion and that the Virāṇaivas have based their Religion on the Basava Purāṇa. It needs no comment to state that both these theories are erroneous. Recent researches have proved beyond a shadow of doubt that Basava was not the Founder of the Religion, that it existed long before he was born and that Basava embraced the Virāṇaiva Faith just as so many others did, before and after him.

23. It now remains to deal with the antiquity of the Virāṇaiva Religion. Recent researches have shown that the Religion existed long before Basava and there can be no doubt that the incorrect opinions hitherto entertained were all based on insufficient materials.

(a) There is sufficient internal evidence in the Basava Purāṇa itself to show that the Religion existed before Basava. For instance, Virāṇaivas and Jaṅgamas are said to have been invited and respected at the marriage ceremony of Basava. Basava relates to Bijjala, the superhuman powers of Virāṇaivas who lived in previous ages. Further, numerous Virāṇaivas are said to have gone to Kalyāṇ to pay respects to Basava from distant countries.

This shows that the Religion was not only existing before Basava, but had also spread over a large part of India. These visitors are described as wearing Liṅga in the palm of the hand, chest, head, neck and armpit (being the five authorised places), as having restrained the organs of sense, following the pure practices of the Virāṇaivas, kind to the Jaṅgamas and well versed in the Vedas and Āgamas.

(b) There is a good deal of external evidence to prove the antiquity of the Virāṇaiva Religion.

(1) In the first place, the principles of the Viraṣaiva Religion are described in the Vedas, Āgamas and Purāṇas. The following story occurs in the Kāmika-Āgama :—

“During their travels, one Ajāmiḷa and his wife, were attacked by a band of robbers and at the suggestion of his wife, Ajāmiḷa tied up in a kerchief, all the precious jewels he had in the form of a Liṅga and put it round his neck so as to make it appear that he was a Viraṣaiva wearing Liṅga. This stratagem succeeded very well, for the Robber Chieftain Mitra Gupta ordered at once the release of the two people, as he always had great respect and regard for Viraṣaivas, whom, as a rule, he did not molest.”

This certainly indicates the existence of the Religion before the composition of the Kāmika-Āgama, and also shows that the Viraṣaiva Viraktas had sometimes the rare privilege of commanding respect even from Robber Chiefs.

(2) In the next place, the discussion between Dharmarāja and Bhishma in the Anuśāsana Parva of the Mahābhārata, shows that the Viraṣaiva Religion was existing at that time.

(3) Again, the writings of such reputed Scholars as Professor H. H. Wilson, Professor Monier Williams, Rev. F. Kittel, Rev. Barth, Mr. Edward Moore and Messrs. Deshpande and V. R. Katti, sufficiently show that the Viraṣaiva Religion is an ancient branch of the Hindu Religion, that it existed even before the rise of Buddhism and that it is a mistake to suppose that it was founded by Basava.

(To be continued).

H. K. V.

THE RATIONALE OF SYMBOLIC WORSHIP.

(Continued from page 20* of No. 4 Vol. X.)

How does He work:—एकोजाल्वान् ईशतईशानीमिः सर्वान्लोकान् ईशत ईशानीमिः—“एकोहिस्तेन द्वितीयावतस्वर्य इमान्लोकान् ईशतईशानीमिः” “ईशतईशानीमिः परमशक्तिभिः” This one God rules all these worlds by His Ruling powers, His Śaktis. His Śaktis are “परास्वशक्तिर्विविधैव श्रूयतेस्वामाविकी ज्ञानशक्तिश्च”. His Śakti is denoted by various names Svābhāviki, Jñāna, Bala and Kriyā. The Kailāsa Samhitā commenting on this text has this “एवामेवपराशक्तिं सङ्ख्यानं येताभ्यतरशास्त्रिनः । स्वाभाविकी ज्ञान शक्त्याचेत्यनुवन्तः” The Sages that belong to the Śvetāśvatāra branch call this Śakti as Svābhāviki, Jñāna, Bala and Kriyā; and the Yāyusamhitā says “परास्यविविधाशक्तिः श्रुतौस्वामाविकीमुक्ता । ज्ञानशक्त्या-वेवामेवोच्यमिदं कृतम्”. In the Śruti, His Śakti is denoted by the names Svābhāviki, Jñāna, Bala and Kriyā. All these are referred to in the Sūtra “सर्वो येतावतदर्शनात्” of Bādarāyaṇa as the Dabaraavidyā itself is referred to in the Sūtra. दहरउत्तरः What does His Śakti do? of course all evolution is Her handiwork. Sentient beings know and non-sentient things move, being acted on by her. As explained in the Śvetāśvatāra Upamishat it is God's Samaveta Chit-Śakti that does the function of creation, sustension and dissolution of the universe as well as the Retention of the souls in bondage and their release therefrom. Her functions are called the Pañchakṛtyas.

What consitutes His bliss: रसो वैसः रसगुणोवायलब्धानन्दीभवति—“He is Bliss. Reaching Him one becomes Nandi, taster of Bliss.” It is on account of the fact that the soul seeks pleasure in every sphere of life that the highest Brahmānanda is vouchsafed to it and that it is enjoined to seek God even for the sake of obtaining unutterable bliss, for while the pleasures in the other

* The first nine lines are reprinted from p. 22, to keep to the system of beginning a continuation with a paragraph, and thus add to the ease of the reader's personal—Ed. L. T.

planes are often tainted with pains, God's joy is pure and unalloyed arising out of His Righteousness and Holiness. Hence the Upanishat says याज्ञवल्क्य एषास्यपरमागतिः एषास्यपरमागसंपद् एषोस्यपरमोलोकः एषोस्यपरमानन्दः "This is the great end, this is the great treasure, this is the great abode, this is the great joy." Where there is pain there is fear, but in God there is no fear. "एषोवा नन्दयति । यदाहोवैष एतस्मिन्नात्म्ये अदंश्ये अनिलयने अभयं प्रतिष्ठां विन्दते । अथ सोऽभयः तोभवति" आनन्दं ब्रह्मणो विद्वान् न विभेति कुतश्च न विभेति कदाचन " "When man rests in the unseen and unconditioned God for the purpose of seeking Fearlessness, then he is not troubled with Fear. Knowing Brahmananda, the soul never gets fear at any place or time."

Indeed Chaitanyam is Drik-kriya-rūpam, consciousness is the capacity to know and to act "चैतन्यं दृक्क्रियारूपं तदस्यात्मनिसर्वदा". But individual consciousness is bound by Avidyā, as the Yajur-veda says, "मृत्युं एव अस्मात् अपनुदतितमसः पर इत्याह—पाप्मावैतमः पाप्मानं एव अस्मात् अपहन्ति—अगन्मज्येतिरुत्तमम्" "Papma or ignorance is Darkness, Dispelling that ignorance man is enabled to reach the Great Light. "एनसः विश्वात् मुंचतु अंहसः—पाशात् पशुं प्रति मुंचत—बन्धात् पाशं प्रमुमुक्तु नमः पशुपत्ये करोमि" "Let us be released from the sins, from the world (matter), let the Paśu be freed from the Pāśa—let the bonds be loosened, Prostration! to Paśupathy!" In the first Prapāṭhaka of the Chāndogya-Upanishat, it is said that the Asuras were unable to conquer the Devas, owing to their bondage to this Darkness, but the Devas, who are also bound by this Darkness as the Yajur-veda says, "यथा वैमनुष्याः एवं देवा अग्रे आसन् ते अक्रामयन् पाप्मानं मृत्युं अपहृत्यैर्वी संसदं गच्छेन्महति" (There were Devas as there are men. They thought "Let us all by destroying darkness or sin or ignorance, reach the Divine presence.") They were able to conquer the Asuras by the power of the Praṇava Upāsana or the Udgīta vidyā, vide also the Vājasaneyī text. "सवा एषा देवता एतासां देवानां पाप्मानं मृत्युं अपहृत्य" God the Viśva-Chaitanya, is all powerful and Omniscient, He being eternally free from Sin or Darkness. He is Apahatapāpmā. "चैतन्यमिति विश्वस्य सर्वज्ञानक्रियात्मकम्" Individual souls get their dark-

ness dispelled by the grace of the Supreme Lord as the Sutra "अनुद्धतेस्तत्त्व" explains.

नशिबेनशिनार्किचित्पृथक्मिद्विद्यते ।
 तदेवितमिदंस्तर्कतयास्तिननुपपत्ति ॥
 स्वाध्याशिकोमलः पुंसांसिंहसंसारयन्मृन् ।
 संसारकारणंयत्तु मलमायाद्यद्येतनम् ॥
 तत्कथं संप्रज्ञोतशिक्षसाभिध्यमन्तरा ।
 यथायमिरवस्कान्तः साभिध्यादुष्कारकः ॥
 अयस्यलम्बास्तद्वत्शिवोप्यस्येति सूरवः ।
 ननिवर्त्तयेतुंशक्यं साभिध्यंसहकारणम् ।
 अधिष्ठाताततो नित्यं अज्ञानात्मगतःशिवः ॥

There is nothing that is not directed by Śiva. All these are directed by Śiva, yet He is not blamed. Mala (impurity or ignorance) is in-born with the soul. It is this Mala that thrusts these souls into Samsāra (going round and round). The cause of this Samsāra is the inert nonsentient Mala and Māya. But how can these act except in the presence of Śiva. Just as the magnet is helpful to the movement of iron by its mere presence, so Śiva, say the wise, is helpful to this. This presence which is the instrumental cause cannot be removed. Hence Siva present in Avidyā (ignorance) and Avidyā-bound soul (Paśu) is the Eternal Adhiṣṭātri (President, Over-Lord, Super-Spirit).

इशार्थज्ञानसिद्धये इन्द्रियेष्वस्तिस्त्वपि ।
 शिवात्मभाविनोवाकान् स्पृष्ट्वात्सूक्ष्मानशेषतः ॥
 अन्येनैवज्ञानान्तिमायावचनममृता ।
 अस्तत्त्वपिचतुर्वेषु सर्वार्थज्ञानहेतुषु ॥
 यद्यवावस्थितं वस्तु न त्वैवसदाशिवः ।
 अयन्तैवज्ञानाति-तस्मात्सर्वज्ञ उच्यते ॥
 सर्वात्मापरमेष्ठिर्गुणैर्निवसमन्वयात् ।
 तस्मात्परतत्त्वविरहान् शुभात्माशिवःस्वयम् ॥

Though equipped with ten senses which are the means of deriving knowledge, the souls are incapable of knowing the

grosser and subtler things of the past, present and future, for they are enveloped by Mala and Māya. Though void of these equipments which are the means of deriving knowledge, Śiva, without any effort on His part knows the true nature of all things. Hence He is Omniscient. As these qualities abide in Him, the Spirit of all, eternally, and there being no other Supreme Being than Himself, Śiva is Himself the Paramātman"

Śiva is thus defined in the Vātula-āgama

शिवस्यलक्षणं वक्ष्ये समासात् शृणुष्व मुख ।
 शिवं परात्परं सूक्ष्मं नित्यं सर्वगमच्ययम् ।
 अनिन्दितमनौपम्यं अप्रमेयमनामयम् ।
 शुद्धत्वात् शिवमुद्दिष्टं पराद्धर्षपरात्परम् ।
 व्योमातीतात्परं सूक्ष्मं नित्यं कारणशून्यतः ।
 व्याप्तत्वात् सर्वगं प्रोक्तं अक्षीणादव्ययं भवेत् ।
 अमलोऽनिन्दितं प्राणं असादृश्यादनौपमम् ।
 प्रमाणव्यतिरिक्तत्वात् अप्रमेयमिति स्मृतम् ।
 इत्येतैर्लक्षणैर्युक्तं शिवरूपमिहीच्यते ॥

"Hear from me in brief the characteristics of Śiva, who is Love, Śiva transcends all things, is Subtle, Eternal, Omnipresent, Void of decay, incorruptible, incomparable, Immeasurable and Void of pains. It is called Śivam being pure. It is Parātnara transcending all great things; Being subtler than ether it is Sūkshma; Having nothing for its source or cause, it is Nitya. Being present everywhere it is Sarvaga. Being void of decay it is called Avyaya. Not being bound by Mala, it is Incorrupt. There being nothing that can equal it, it is called Anaupama. As it cannot be measured, it is Aprameya."

(To be continued.)

A. R.

A NEW MANUAL OF ASTROLOGY *

There is no doubt that the study of astrology has been making rapid strides for some years past, through the labours of specialists who are successfully building on the researches of the ancients. Many students may not fail to remember the sensation produced last year when Mons. Pierre Piobb brought out his annotated translation, in French, of Robert Fludd's "Traité D'Astrologie Générale", a work which is weighty in every sense of the word. Its Publisher Mons. H. Daragon now presents us with a copy of the dainty, neat, newly-written volume of Mons. A. de Thyane on the subject of practical astrology. It is, as its name indicates, an essentially working manual summing up the substance of astrology in about a hundred pages. The author would appear to have been a keen votary of the science for a long number of years, and has, in consequence, been able to do full justice to his performance by drawing on his rich store of knowledge based on his varied, personal experience, which is so useful and expedient in developing an empirical science like astrology. Before we can formulate a law in astrology, it is necessary to subject our conclusions to a rigid process of practical testing in the light of a number of known instances. In this manner we gradually get over the purely experimental, hypothetical or tentative stage, and pass into the domain of scientific certainty. Later on we become absolutely certain of our readings. The exact significance of the planets Uranus and Neptune is becoming known day by day, and in a few years every factor of uncertainty regarding them will have become things of the past. Mons. A. de Thyane explains to the reader, without reserve or obscurity, every important point connected with the horoscope,—its component parts, its casting and its judgment,—and winds up with a pointed consideration of the important themes, to wit, health and disease,

* A de Thyane: *Petit Manuel pratique d'Astrologie*; H. Daragon, Editeur, 96—98, Rue Blanche, Paris (IX^e); 1909; pp. 108; 1 Franc.

the hyleg, riches, love and marriage, children, friends and enemies, travel, profession and honour. There is a specially compiled astrological glossary at the end of the book, which should, surely, prove useful to beginners in astrology, for whom the book is, presumably, primarily intended. On the whole we should say the book is exceedingly clear, concise and full, as far as the judgment from the Radix is concerned, though we regret to find that the author has omitted to delineate the influence of Neptune, when posited in different signs and houses and when in aspect to other planets, on the score that its significance is uncertain and not yet properly made out. We think, on the other hand, that the Neptunian influence in a given horoscope is as nearly clear as that of any other planet, and we affirm so, from a first-hand experience of many nativities. On p. 70, in line 1, there is an error which should be corrected ('Saturne dans le Lion' must have been 'Saturne dans le Capricorne'). The question of 'directions' is not tackled at all, and the author assigns the following reasons for such a procedure (p. 101):—

- " 1. Parce que la place nous manquait.
2. Parce que c'est la partie moins sûre de toute l'astrologieet pent-êtr faut-il se réjouir qu'il en soit ainsi.
3. Parce qu'elle offre des difficultés trop grandes pour les commençants."

We do not know whether the first can be advanced as a legitimate reason at all, but, with the third we may, in a measure, agree, though from the second we are obliged to totally dissent, as it all depends upon the system of 'directing' which the practitioner cares to adopt. "Primary directions" as taught by Simmonite and Pearce yield the best results, and yet the astrologer cannot be too wary in 'rectifying' the horoscope so as to arrive at the true Ascendant without which they can be but of small avail.

V. V. R.

NOTES AND COMMENTS.

The following Communication under the heading, "The Śaiva Religion and Śaiva Advaita Siddhānta Philosophy," appears in *The Hindu Organ*, Jaffna, dated October 27, 1909:—

The above is the title of the paper read by Mr. J. M. Nallasvāmī Pillai B. A., B. L., the ardent worker in the cause of the Siddhānta, before the convention of Religions at Calcutta. The July Number of the *Siddhānta Dīpikā* is entirely devoted to the publication of this instructive article and when we were poring through its pages with the rapidity associated with the short respite after business, the merit of the work arrested our attention so much so that we resolved to notice its contents in these columns for the benefit of our readers.

Time was when our noble religion, the Sanātana Dharma commonly known as Hinduism took a back seat in the public arena of religious thought, owing to misinterpretation and misrepresentation on the one hand and paucity of qualified expositors on the other, but thanks to the labours of eminent savants of the West and the East, among whom no doubt there were prejudiced writers too, the tide has changed and with the recent revival which spread like wild fire following the heels of the illustrious Svāmi Vivekānanda of Chicago fame, the religion of our forefathers is once more to the forefront of civilisation, light and leading. The task is not yet done. Hinduism is a general name for all religious thoughts having for their basis the sacred Vedas and, broadly speaking, we have the Dvaita school—dualists who emphatically assert the separate existence of God and Soul; Viśiṣṭādvaita school—qualified non-dualists who postulate a closer relationship emphasising on the special qualities of Param; the Kevala Advaita monists who believe in the one universal Ātman; and the Śuddha Advaita—pure non-dualists who explain that Advaita is not one, nor two, but non-dual, non-separateness, *ananya*. The several aspects of the question have been discussed by great Āchāryas—Masters—Madhva, Rāmānuja, Śaṅkara and Śrīkaṇṭha respectively, and what has been before the educated world under the name of Vedānta is the monistic school of Śaṅkarāchārya. Among these the exposition of Sri Nīlakaṇṭha is the oldest, and the least known to the English-knowing people and it, the Nīlakaṇṭha Bhāṣyam, is the accepted authority of the Śaivites as establishing the truth, the true end, the Siddhānta of the Advaita.

This phase of thought which clears many a knotty point met with in the others schools of philosophy, and offers a practical religion to suit the various stages and conditions of man has yet to be held up before the world as the common basis of the different systems of philosophy, as the oldest living faith having Love as its central doctrine, and as the highest pinnacle towering above all the rest, with no contemptuous disregard of them, but with the ladder-way of Love inviting them to a higher standpoint, for a larger perspective. Much of the Siddhānta Literature, though made available to the Tamil-knowing people, remains a sealed book to others and much more is still in *olā* (palm-leaf) manuscripts, piled up in the *Ādhinams* in India, at the mercy of rats and white-ants. If, in this enlightened age, efforts are not made to bring this store of knowledge within the reach of all, what may become of it in the future, and what the future generations will say as regards our responsibility in the matter, are worthy of our serious thought.

We do not hesitate to say that Mr. Nallasvāmi Pillai was urged by such serious considerations, while he embarked on his mission of love, in translating and publishing works on the Siddhānta, and in conducting the valuable journal called the Siddhānta Dīpikā, with great self-sacrifice and perseverance. To the few books in English on the Siddhānta, we understand, another important work is shortly to be added in the translation of Śrī Nilakaṇṭha Bhāṣyam on the Vedānta Sūtras. It is our earnest hope that others will join him in this field of work, and earn the thanks of their co-religionists and all seekers after Truth.

Though all the works of this writer are, by magnitude and contents, worthy of long and careful study, none is so remarkable, as the paper now before us for its conciseness, and clear statements of the salient points, and for the author's depth of thought and breadth of view. After dwelling on the antiquity of Śaivism as testified to by the hymns of the R̥g and Yajur Vedas, he quotes amply from the Upanishats to show that it was the predominant religion of the past, and that the rituals of the Vedic sacrifices conducted according to the Brāhmanas were modified into the more spiritual worship carried on in the temples according to the Āgamas, the mantras being the same in both cases. The quotation from the Kena Upanishat, where our Mother Umā instructs Indra and other gods (devas—the celestials) about the greatness of Brahman, strengthens the position and the inner meaning of Tripuradahanam, Dakṣhayāgam, Tirukkalyāṇam etc., throwing further light on the point. The true relation of the Purāṇas

and Itihāsas as popular commentaries on the Vedas and Upanishats is mentioned, and the Bhagavat Gītā, one of the three principal books (Prasthānatraya) of the northern schools of Vedānta, is shown to be an epitome of the Svetācvatara Upanishat quoted by the southern school, specially known as the Siddhānta. We are then led into Modern Śaivism and the esoteric meaning of temple worship, followed by an exposition of the attributes of God (Patilakṣaṇa). The doctrines of Grace and Love, of Jñānaśakti and Māyāśakti, and of the Āṇavamala and Gurudikṣhā, are briefly explained, and we are treated to a discussion of the true meaning of Advaita and the nature of the soul: and this is followed by a brief notice of the practical aspect of Śaivism which is shown to be an Eclectic Philosophy and an Universal Religion, bringing itself into agreement with every shade of thought in the vast field of Religion and Philosophy.

Those who are ignorant of the true spirit of Śaivism and charge it with fostering caste and rituals, would do well to remember that the higher aspect of it is yet unknown to them and what they are familiar with are the abuses of frail humanity in spite of the teachings and warnings of their Masters. It is Śaivism that has canonised chaṇḍālas, erected temples for them and offers worship at their feet as they would to God Himself. "A chaṇḍāla though a person is, if he utters the name of Śiva, converse with him, live with him, dine with him" is the teaching of Śaivism and our Saint Tirunāvukkarāṇu Swami emphatically declares that if a devotee of our Lord is found even among the beef-eating, dirty, deformed and diseased *pariahs*, he is the God to be worshipped by us.

The few Western scholars, clergymen to boot, who had the opportunity of studying the Siddhānta have expressed their admiration, and among them are to be found Rev. Dr. Pope, Rev. Goodwill, Rev. Goudie whose opinions are quoted in the paper. We sincerely hope that every English-educated Śaivite will read and study this paper carefully, as a first course, in order to understand the pre-eminence of his religion, to follow the Right Path to Sayujya and to be thankful to the Gracious Lord for letting him be born in the Religion of Truth—the Śaiva Siddhānta. After his researches into all the Śāstras, he will surely say with us that it is equally good, as the last course.

The Rosicrucians or Brothers of the Rosy cross are as a class of mystic closely allied to the Āgamāntic orders of the "Rasāyana school" of mystics. We are glad to be able to furnish our Readers with a few excerpts from Hargrave Jennings' wonderful book, "The Rosicrucians: Their Rites and Mysteries." The quotations we offer bear particular relation to the teachings of the Brotherhood on Creation, Alchemy, Music, etc:

"The Rosicrucians, through the revelations concerning them of their celebrated English representative, Robertus de Fluctibus, or Robert Fludd, declare, in accordance with the Mosaic account of creation—which, they maintain, is in no instance to be taken literally, but metaphorically,—that two original principles, in the beginning, proceeded from the Divine Father. These are Light and Darkness, or form or idea, and matter or plasticity.

"The Rosicrucians held that, all things visible and invisible having been produced by the contention of light and darkness, the earth has denseness in its innumerable heavy concomitants downwards, and they contain less and less of the original divine light as they thicken and solidify the grosser and heavier in matter. They taught, nevertheless, that every object, however stifled or delayed in its operation, and darkened and thickened in the solid blackness at the base, yet contains a certain possible deposit, or jewel, of light—which light, although by natural process it may take ages to evolve, as light will tend at last by its own native, irresistible force upward (when it has opportunity), can be liberated; that dead matter will yield this spirit in a space more or less expeditious by the art of the alchemist. There are worlds within worlds—we, human organisms, only living in a *deceiving, or Buddhistic, 'dreamlike phase' of the grand panorama.* Unseen and unsuspected (because in it lies magic), there is an inner magnetism, or divine *aura*, or ethereal spirit, or possible eager fire, shut and confined, as in a prison, in the body, or in all sensible solid objects, which have more or less of spiritually sensitive life as they can more successfully free themselves from this ponderable, material obstruction.

"Now a few words as to the theory of alchemy. The alchemists boasted of the power, after the elimination and dispersion of the ultimate elements of bodies by fire (represented by the absent difference of their weights before and after their dissolution), to recover them back out of that exterior, unknown world surrounding this world: which world men reason against as if it had no existence, when it has real existence; and

in which they were in ignorance in their 'Pre-State,' as they will be (perhaps also in ignorance) in their 'After-State.' It is this other world (just off this real world) into which the Rosicrucians say they can enter, and bring back, as proofs that they have been there, the old things (thought escaped), metamorphosed into new things. This act is *transmutation*. This product is magic gold or 'fairy gold,' condensed as real gold. This growing gold, or self-generating and multiplying gold, is obtained by invisible transmutation (and in other light) in another world out of this world; immaterial to us creatures of limited faculties, but material enough, farther on, on the heavenly side, or on the side *opposite* to our human side. In other words the Rosicrucians claim not to be bound by the limits of the present world, but to be able to pass into this next world (inaccessible only in appearance), and to be able to work in it, and to come back safe (and self-same) out of it, bringing their trophies with them, which were gold, obtained out of this master-circle, or outside elementary circle, different from ordinary life, though enclosing it; and the *elixir vita*, or the means of the renewal or the perpetuation of human life through this universal immortal medicine, or *magisterium*, which, being a portion of the light outside, or magic, or breath of the spirits, fleeing from man, and only to be won in the audacity of God-aided alchemic exploration, was independent of those mastered natural elements, or nutritions, necessary to ordinary common life.

"The Rosicrucian Cabala teaches that the three great worlds above—Empyreum, Ætheræum, and Elementary Region—have their copies in the three points of the body of man: that his head answers to the first; his breast, or heart, to the second; and his ventral region to the third.

"The following is a fair view of the Rosicrucian theory concerning music. The whole world is taken as a musical instrument; that is, a chromatic, sensible instrument. The common axis or pole of the world celestial is intersected—where this superior diapason, or heavenly concord or chord, is divided—by the spiritual sun, or centre of sentience. Every man has a little spark (sun) in his own bosom. Time is only protracted consciousness, because there is no world out of the mind conceiving it. Earthly music is the faintest tradition of the angelic state; it remains in the mind of man as the dream of, and the sorrow for, the lost paradise. Music is yet master of the man's emotions, and therefore of the man."

OUR BOOK-SHELF.

The following Exchanges have been received since the publication of our last number :—

1. Reason. Nov. 1909.
2. The Hindu Spiritual Magazine. Nov. 1909.
3. The Brahmavādin, Decem. 1909.
4. The Mahā-Bodhi and the United Buddhist World, Decem. 1909.
5. Modern Astrology. Nov. 1909; Decem. 1909.
6. The Critic, 9th Decem. 1909.
7. Theosophy in India, Nov. 1909; Dec. 1909.
8. The Open Court, Nov. 1909.
9. The Theosophist, Decem. 1909.
10. The Vegetarian Magazine, Aug. 1909.
11. Prabuddha Bhārata, Nov. 1909,
12. The Health Record, Nov. 1909.
13. The Public, Oct. 29, Nov. 5, Nov. 12, and Nov. 19, 26 of 1909;
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19. இந்து சாதனம், Dec. 1 and 15, of 1909.
20. லோகானுகூலன், Dec. 11, 1909.
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2. Pandit R. S. Vedāchalam. Winter Lectures on the Philosophy of Śaiva-Siddhānta and Rāja-yoga, 1906.
3. A. Porte Du Trait Des Ages. L'Envoûtement (Histoire d'une suggestion), 1908.
4. Dr. Phil. Wilhelm Jahn. Das Saurapurāṇam, Ein Kompendium spätindischer Kultur-geschichte und des Śivaismus, 1908.
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7. Ptolemy's Tetrabiblos or Quadripartite, by J. M. Ashmand, 1896.
8. Zeitschrift der Deutschen Morgenländischen Gesellschaft, Achter Band, IV Heft, 1894.
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10. C. V. Svāminātha Aiyar. Godward Ho! A Symposium.
11. Julien Vinson. Le premier vocabulaire tamoul imprimé, pp. 7; 1909.

**THE
LIGHT OF TRUTH
OF THE
SIDDHĀNTA DĪPIKA**

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as Śaiva-Siddhānta or Āgamānta.*

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THE NEW YEAR.

This is a year of grave significance in many respects. There is no doubt that a new wave of spiritual quickening has begun to flood the West, and counter-breakers are already in evidence in this hallowed land of the Āgamas and the Vedas in response to it. Levi's *Aquarian Gospel of Jesus the Christ* may be said to be the first fruits of the spiritual harvest which the West is reaping. More fruits are in store and await a good knowledge of the Śaivāgamas, which, we feel sure, will alter the entire face of the Western conceptions of *spirit, soul* and *matter*. The Translation of the immortal Śaiva-bhāṣya of Śrī-Nīlakaṇṭha Śivāchārya, on the Śārīraka Sūtras of Bādarāyaṇa, which we will shortly put forth, will prove the first formal introduction to a competent study of the Āgamas, since in the exhaustive and illuminative notes that accompany that Translation it will be our strenuous endeavour not only to expound the God-taught verities voiced forth by the Āgamas, but also to furnish the reader with a florilegium of extracts from those Books of Light, serving the purpose of a holy anthology for the spiritual-minded in search of God.

On January 11th, 1910, at the time of new moon, when the sun is within an ace of the sign Makara of the Hindu Zodiac,

we find Mars and Saturn at the beginning, Neptune at 90° , Jupiter at 180° , and the Sun, Moon and Uranus at 270° , of the same Zodiac. A configuration such as the above is exceedingly significant, especially when we remember that for a repetition of the phenomenon in the heavens, in the past or future, a period of ten thousand years at least must be turned over. A great spiritual out-pouring is thus very clear on or about January 11th 1910, and, if we may depend on our intuition, the awe-inspiring configuration points to some palpable Divine Interference ushering in the appearance of a special "Apostle of God", a Śiva-nishṭha, in the words of Śrī Nilakanṭha Śivāchārya, to bring about a reclamation of sin-tossed souls. On this God-voicing date we have begun the printing of the Translation of the Śaiva-bhāshya, praying for the blessings of God on our undertaking. As is well known, spiritual quickening is always accompanied by material disasters of which the planets give large indications in the present year in a number of ways. As we have no time to discuss, on this occasion, all the factors of Mundane Astrology and Astro-meteorology, we shall confine our attention to a few salient features.

The Sun's Capricornal Ingress occurs in Madras on December 22, 1909, at $4^h 40^m 59^s$ P.M., $17^\circ 20'$ of Gemini rising on the eastern horizon. The ingress occurs at $5^h 13^m 20^s$ P.M., in Calcutta, Gemini $29^\circ 20'$ rising. The ruler of the scheme in both the places is Mercury who occupies the 7th house in Calcutta and is about to leave the same in Madras. In Madras, Pisces 9° occupies the meridian and its ruler Jupiter is in the 5th house, receiving the quartile aspects of Uranus and Mercury from the 8th, the oppositions of Mars and Saturn from the 11th, and the quartile of Neptune in the 2nd. The only good points are the trines of Venus and Ascendant to which Jupiter is applying. Mercury is applying to the conjunction of Uranus and the opposition of Neptune, and about to form a square with Mars and Saturn. But the Sun is just getting clear of a trine with the Moon in the 11th. Public mortality of a strange, sudden and

extraordinary character, such as explosions and accidents, fevers and eruptive diseases will be only too common, and the hand of Death might, if we correctly understand the planetary indications, be conspicuously laid on the servants, friends and advisers of Government, which God forbid! Commercial firms may have a bad time of it with their finance, and there may be a fall in the public revenue, or a drain thereon. Deaths among school-going and college-going population and sensation-hunters of every description will be rather prominent. Unhealthy debates in the legislative council leading to much stirring of bad blood and bitterness of feeling may not improbably happen. Railway servants and Postal officials might be put to much worry and trouble for lack of sympathetic treatment at the hands of their superiors, and some changes in the administration of these two departments will prove disquieting to both the public and the employés. Some changes in the educational system might be inaugurated by the Government, which would be hotly contested by the public as well as the advisory council of Government, and eventually put on one side. The trine of Moon to Sun points, however, to the Government's accession to the wishes of the public after a measure of hesitancy and bandying of words.

The conjunction of Mars and Saturn occurs in Aries $16^{\circ}27'$ $39''$ at Madras on 29th December, 1909, at $0^h 22^m 29^s$ Noon. The Sign Aries rises, with Saturn and Mars skirting the Ascendant. The entire scheme looks exceedingly ominous, mostly partaking of the character of horrid and untimely and violent deaths among public servants and the people in general, very poor crops for the agriculturists and public sickness of an inflammatory type. Some very high functionary of Government may have a sad accident which might in all probability cost him his life. May the All-Merciful God intervene and ward off the calamities! Though, according to an old aphorism, the red planet is held to presage success when in the Ascendant and Aries, we cannot shut our eyes to the exceedingly malevolent configurations which considerably detract from the strength of

Mars. Journalists, Publishers and Printers may be treated without consideration by the Government, if they give even the least offence. The configurations point, in fact, to a few being dragged rightly or wrongly into the throes of painful criminal prosecutions and severely dealt with. Altogether, the whole situation is hardly encouraging from a worldly point of view and we hope the great God sends such miseries to the people at large for their spiritual edification in the long run, for their becoming "dead to the World" at heart and in truth.

Our readers may not have been unaware of the change for the better, which we have been slowly endeavouring to introduce into our Journal, for sometime past. It will be our systematic endeavour to bring to the notice of our readers the invaluable treasures hidden within those encyclopædic monuments of Light and Wisdom, called the Divyāgamas or Śaivāgamas whose verses, all told, count, according to the great Nijaguṇa-śivayogi, to 20,100,010,193,844,000. The Kāmikāgama puts the number of verses at 1,011,000,008,000,000,193,344,000. The number given by the Vātulāgama and the Kāraṇāgama approximate to that of the Kāmika. As regards the paramount spiritual supremacy and the exceedingly holy character of the Śaivāgamas, we have a great deal to say, but we reserve it for a future number of this Journal, although for the fullest treatment of the whole theme, we must refer our readers to the notes that we are appending to our Translation of the Śaiva-bhāṣya, the printing of which has, as we already remarked, been begun.

PEACE BE TO ALL BEINGS!

THE EDITOR.

THE LATE SVĀMI DHARMĀNANDA MAHĀBHĀRATI.

It is indeed with much regret I have to record the death of Svāmi Dharmānanda Mahābhārati, which sad event occurred on December 14th 1909 at his residence 23/1, Sitārām Ghose's Street, Calcutta, quite unexpectedly, whilst he was engaged in conversation with some of his relatives, who are now residing in Calcutta. He was truly a man of the religion of faith, love and works. His pen has rendered invaluable services to Bengali language and literature. He was the contributor-in-chief to the Bengali Magazines, Reviews, and Periodicals. There was something always original, something charming, something devotional, and something fascinating in his articles. The first volume of his Bengali Essays, embraces a wide range of subjects, —to wit, history, biography, philology, theology, literature and travels. He had travelled over Europe, America, Australia, Japan, Siam, China, Turkey, Persia, Burma, Ceylon and many other countries. He was conversant with many languages. His "Siddhānta Samudra" is a complete social history of the origin, growth, migration and gradual development of all Hindu castes and sub-castes, from the highly dignified Brahmans down to the neglected Chāṛḍālas and Chamars and is pregnant with profundity in thoughts, original researches and real insight into the minds of Indian Sages.

He has translated St. Paul's Epistles to the Hebrews, into the Bengali language. When I last had occasion to see him, he informed me that he had two other publications in hand, one, a text-book which was to be given me, for the use of students of a Universal Brotherhood, which I had in my mind, and another, on the six or seven hundred different languages in the world : which two books, the Svāmi informed me were complete and awaited publication. If these will ever see the light of day, I cannot say. The room in which he lived is padlocked, and the land-lord awaits a "duly qualified and attested" party to take possession of the Svāmi's property.

I can do no better, however, in closing this little notice of one whom I much respected, admired and loved, than by quoting the following from his Book, "*The Yogi and His Message*" which lies here on my table and which I very frequently read :

"The Christians have rejected, and do still reject, the sacred books of the Hindus, but let us honour their Dharma-śāstra, the Bible, which is the Message of Christ".

"This wonderful book was written by inspired men, who were moved by the Holy Spirit of God. Indeed it is a message of God unto thee. On his death-bed, Sir Walter Scott wanted to have a portion of the Bible read out to him, and he asked his son-in-law to bring 'The book from the library shelf'. His son-in-law, not knowing which of the books he meant by *The Book*, asked him to name it, and the great Sir Walter Scott said 'The Bible is *The Only Book* for a dying man.' My friends, I say, read and comprehend this wonderful book. We need to read the Bible and to search it and to study it. Verily, I find that this book is filled with sanctifying power to my own soul, and that it is the word of God to the lost and perishing. The Bible may only be to you, a book for exercise of dialectic skill, but to me it is sacred—even the Word of God. My friends, read and know, search and study. The Bible is the holy and divine message of the most perfect Yogi—the highest Jewish Yogi, even Christ Jesus of Israel."

It may interest you, dear reader, to know that, when I had occasion to ask the Svāmi what his religion was, he pointed to the picture of Christ, which was in front of him on the wall, and to an elegantly-bound copy of a Reference Bible, which was always by his side on a table, and which he said he used to read 'always'! Such was his belief, and I verily believe, that though a 'Hindu of Hindus,' as he said he was, yet "he was a true Christian of Christians," too!—*R.I.P.*

M. C. R.

COSMIC CONSCIOUSNESS.

(Concluded from page 198 of No. 6, Vol. X.)

All the above six characteristics are to be found in all genuine cases of "sanctification" or "saintliness," and who so passes for a *Jñāni* in whom they are not to be seen, is either a clever impostor, a self-deluded charlatan, or, perhaps, an intellectual crank. The author's observations on the generally prevailing fallacy amongst Hindus regarding the capabilities of those who have attained to *Ātma-darśanam* are worth reproduction :

"It does not follow that when a man has attained to this state of consciousness he knows all about the universe, and he can do anything he likes. On the contrary, as there are vast differences between one man of self-consciousness and another, between a savage and a Gladstone or a Herbert Spencer, so there will be differences between those who have attained cosmic consciousness. They all possess the potentiality of higher powers, but the powers manifested are as varied as can be imagined. But just as man, however savage, is far removed from the most highly developed animal, so a person who has had this cosmic sense is similarly very far removed from an ordinary man of self-consciousness."

And Dr. Bucke also says in his 'Cosmic Consciousness' :

"Given a world peopled with men having cosmic consciousness they would vary in the way of greater and less intellectual ability and greater and less moral and spiritual elevation, and also in the way of variety of character more than would the inhabitants of a planet on a plane of self-consciousness. Within the plane of cosmic consciousness one man shall be a god, while another shall not be, to casual observation, lifted so very much above ordinary humanity, however much his inward life may be exalted, strengthened and purified by the new sense. But as the self-conscious man (however degraded) is in fact almost infinitely above the animal with merely simple consciousness, so any man permanently endowed with the cosmic sense would be almost infinitely higher and nobler than a man who is self-conscious merely. And not only so, but the man who has had the cosmic sense for even a few moments only will probably never again descend to the spiritual level of the merely self-conscious man; but twenty, thirty or forty years afterwards he will still

feel within him the purifying, strengthening and exalting effect of that divine illumination, and many of those about him will recognise that his spiritual stature is above that of the average man".

The variations between soul and soul even after sanctification are due to the degree of spiritual culture in the case of each. There are degrees and degrees of sanctification recognised by the Śaivāgamas, and the degree of sanctification on which Mr. Nāṇjunḍa Rao dwells with such fervour and emphasis is only *Ātma-darśanam*, the fifth kārya of the daśa-kāryāṇi. Bhūmikā after Bhūmikā rises to view as the *mumukshu* progresses with his inward 'triumphs,' and what seems permanent and absolute for him as his real experience at one stage may suddenly give place to a different *bhūmikā*, when the past reality will pale into a chimera. It is a grave error to suppose that the sort of consciousness which goes by the name of "cosmic consciousness" is the be-all and end-all of conscious existence. Beyond the plane of the so-called "cosmic consciousness", the Jñānis of India recognise as facts of actual experience five more planes which are resolvable into seventeen states of consciousness. As the soul gets isolated more and more from its entanglements of corruption, it certainly grows purer and purer, able to see the Glory of God with clearer and clearer vision. A man with a cataract in his eye is certainly much inferior to a man with normal vision; but the man with normal vision is transcended by one who has developed nocturnal vision. Thus the decortication or ecdysis of the soul will go on from plane to plane revealing new modes or phases of consciousness and novel "powers" and "graces" of the spirit, but we must beware lest we dogmatise with the sparing knowledge placed at our disposal by the truly "Anointed" of the Lord. This "cosmic consciousness" *alias* *Ātma-darśanam* is the only sort of subjective experience which the ordinary run of *Illuminati* care to speak about, can intelligibly explain or do attain. The vestments of corruption which the soul wears are not, all of them, doffed, even when it transcends the seventeen states of consciousness mentioned

above. It is then relatively very pure, so pure indeed that its field of vision is almost full. But it has got only to the end of the "Road of Matter" (= *Tattvādhvān* of the *Āgamānta*). The most subtle film of rarest matter, albeit hyaline and radiant, stands yet between the soul and God, but a further course of ecdysis along the "Bridge," the "Road of Inscrutable Fusion between Matter and Spirit," the *Kalādhvan*, is necessary. The allurements of that Glorious Pilgrimage are so ravishingly pleasant and enduring that even some of the most advanced souls love to linger along the "Bridge" mindless of their Bourne. But the Grace of the Lord soon redeems them taking them unto His own Bosom. Now the soul has reached its "Mother's Womb" and rightly can it exclaim in the words of Job¹, "Naked came I from my Mother's Womb, and naked shall I return Thither." Yes, *naked* shall we return, as every one of us must stand *naked before the Lord!* The "Cosmic Consciousness" of Bucke, Carpenter and others which Mr. Nāṇjuṇḍa Rao equates with the final *mukti* contemplated by the Vedāntic Jñānis, is only "*sighting the soul*" through "Matter" of a more rarified quality. The Para-prakṛiti (= *Mahāmāyā*) which is so lustrous and transparent in its sheen and so enduring in its delicious form, nay, "so near to God" as to transmit His glory without the flaws of the *mūla-prakṛiti*, that a man to whom that *bhūmikā* is newly revealed, will swear by everything that he holds sacred and dear, to have seen the Real Plane of Light. And yet the plane of Para-prakṛiti is *matter*, pure and simple, though of an exceedingly subtle and refined nature, while the plane of "Cosmic Consciousness" which is the goal of the *turiya-pranava-yoga* contemplated in many of the Upanishats is decidedly much inferior to that plane of Para-prakṛiti.²

¹ Job I, 21.

² Mr. P. Rāmanāthan (*Soul Culture*, p. 98) is right when he says that there are only two fundamental experiences of human nature, viz., *knowledge of soul, and knowledge of God*, and that after attainment of the latter, there is nothing more to attain here or elsewhere. But these fundamental experiences are most often, if not nearly always, mistaken for less funda-

Again Mr. Nañjunḍa Rao associates 'black magic' with the "powers of the spirit", which is obviously due to a misapprehension. The "powers of the spirit," devolve, under the gracious will of the Lord, on the various "dominions", "principalities" etc., which constitute the different "services" in the celestial hierarchy. The souls appointed to them are known as Bhuvanādhīpatis, Aṇḍādhīpatis, Brahmā, Viṣṇu and so on. The various degrees of sanctification have as their God-ordained prizes, the various "powers of the spirit", and the "graces of the spirit" gain also in purity and lustre as one climbs higher and higher up the ladder of 'sanctification'. 'Black Magic' and 'Occult Phenomena' are the work of *matter* in its grossest form, of the ocean of *mūla-prakṛiti* that is lashed into fury by a storm of *guṇas*. The Lord, sometimes, delegates His own "powers of the spirit" to chosen souls, for special work, but such instances are not very common.

Chapter V is styled "Methods of attainment" in which the the author freely quotes from Rāmākṛiṣṇa Paramahansa's

mental experiences, but the mistake is certainly found at last, if the soul instead of resting on its laurels continues its spiritual conquests. Step by step, the more real proves to be the less real, and every time a novel experience intoxicates and deluges the soul, it gains in knowledge and wisdom and learns to look upon its past asseverations with dismay and shame. Jesus truly said, "In my Father's House are Many Mansions". Mr. Edward Carpenter (*from Adams Peak to Elephantia*, p. 160) remarks with considerable insight that the plane of Cosmic Consciousness might only be the outermost approaches of a boundless realm enshrining incomprehensible glories, and that, when we get inured to its conditions, we will see also the troubles connected with it. A blind man when his sight is restored is overjoyed at day-light. After a time day-light proves a commonplace having its sweets and bitters, although day-light is, on all hands, superior to darkness; again, when the sexual sense first dawns in man he feels he has come by a priceless source of bliss, goes to shrieks over the carnal felicity to which it contributes, and thinks that the only happiness worth striving after is its cultivation and gratification at any cost. Gradually, the orgasm of sexual congress proves a tame affair, though, as a pleasurable sensation, it is placed at the top of the group of corporeal sweets.

"Dialogues" to give the reader a few hints on the subject. In effect, Rāmakrishṇa says, "Thou mayest see God if thy love for him is as strong as the three attachments put together, viz., the attachment of a wordly man to things of the world, the attachment of the mother to her child, and the attachment of a chaste and devoted wife to her husband." The conditions which precede attainment are thus summed up in the words of James' "The Varieties of Religious Experience":

"There must be in the seeker a complete loss of consolation from things wordly and an intense and incessant longing to get peace and attain grace. It is only when such a longing amounts to madness, and the person has no other desire but to see his God and attain grace and when the intensity of his longing has reached white-heat that the threshold is gained. And then when he feels his utter incapacity to reach the state himself, and gives up the attempt, the veil is rent asunder and he sees face to face the object of his search and attains heaven."

The above observations strongly remind us of the phenomenon known as *Śakti-nipāta* to the Āgamic Mystics. The "exercises in godliness" preparatory to "spiritual communion" are the special province of the Yoga-pāda of the Āgamas, and nowhere else in the whole range of mystic literature do the methods of attaining God-Consciousness (= *Śiva-bhoga*) find such a graduated elaboration, agreeably to the varying conditions of the human soul. The author inclines to the view that emotional devotion is the easiest and surest way of finding God, and bewails the lack of that element amongst the Theosophists. He makes some serio-comic remarks on the prāṇāyāma school of self-deluded Yogis, on the book-learning evinced by the Fellows of the Theosophical Society seeking for a knowledge of the Invisible Helpers, the *three bodies*, the *five kośas* and the *seven 'sheaths'* of man and the several planes beginning with the 'Astral', on the pet lines of discoursing adopted by Blavatsky, Olcott and Besant, and the confusing differences that divide them. He emphasises the importance of ceremonial *bhajanas* as an incentive to bhakti, and advises the Theosophists to adopt them. He goes further and adds that "the

Theosophical teachers do not show by their lectures and writings the attainment of cosmic consciousness or liberation as described in the foregoing pages, and illustrated by the lives and the words of saints and sages of all religions." All that we can say to this remark of the author is that it is hardly quite deserved especially as he must remember that the present President of the Theosophical Society, Mrs. Annie Besant, is as good a student of James, Bucke, Strabuck, Jacob Boehme, and the rest, as all of us put together, that the same James, whom our author adores, characterises her as a "high-souled woman",* that, in her remarkable books, "A study in Consciousness" and "Theosophy and New Psychology", she shows a profound grasp of the propositions propounded by James, that she herself recommends elsewhere a study of James' "The varieties of Religious Experience" to which the author is under great obligation for his ideas and even modes of expression, and that her creed is merely an extension of James' propositions, and nothing else. There is nothing, in all that the author has endeavoured to say in his book, which runs counter to Mrs. Besant's position: on the other hand, some of his statements go to confirm it. Mrs. Besant will perhaps simply rejoin that the author's Cosmic Consciousness is merely self-consciousness in relation to a higher Cosmic Consciousness which again is the same, to a still higher Cosmic Consciousness, *ad infinitum*. The doctrine may not please some mental temperaments, but Mrs. Besant will be positive as to its truth, as she always claims, in her own way, to speak from *living gnosis*.

Our author deprecates the study of 'occult chemistry' 'the unseen world' etc., as being unprofitable for *moksha*. In our opinion, a sound application of genuine 'occult chemistry' to the plane of *moksha* is sure to bear good fruits. It is true that the human mind prefers simplicity of conception before everything else. Unfortunately our conceptions do not usually correspond with facts as they are. It is very refreshing to know that Cosmic

* The Varieties of Religious Experience, p. 23.

Consciousness is our *summum bonum*, and that, when it is reached, one has gained his purushārtha. But the next question is, what is the objective of Cosmic Consciousness? And then, what 'stuff' is that objective made of? Is the Cosmic Sense*, unaided, fully competent to understand its nature? Will not a 'microscopic' investigation of that objective with a Higher Sense show variety where there is now unity? Can we be sure that Cosmic Consciousness is the *ne plus ultra* of the evolution of Animal Consciousness? If we believe in the factors of the psychological evolution of animals, where is the guarantee that Cosmic Consciousness will not be succeeded by a higher, yet a still higher, Consciousness? Where is the proof that animal evolution has stopped or will stop with man? What is the relation of the attainment of Cosmic Consciousness to the doctrine of metempsychosis? How does *moksha* attained by the attainment of Cosmic Consciousness whilst in the flesh affect the soul's condition after its bodily death? These are a few of the many questions that assail the mind when we find our author dismissing lightly the investigations of the Theosophists. Nor has the author tackled the equally important question whether the *mukti* obtained by means of Cosmic Consciousness, or rather whether the Cosmic Consciousness itself, survives the extinction of the body. If the author had taken up the question of the content of the Cosmic Consciousness, and discussed the relation of that content to the invisible *bhuvanas*

* It is sometimes said that in the Cosmic Sense there is a "fusion" or "absence" of Tripuṭi. There is a "dark" fusion in the "laya" stage and a "luminous" fusion in the "jñāna" stage, but the Tripuṭirāhitya, both *aśuddha* and *śuddha*, is experienced in every bhūmikā worth the name. There is a gulf of difference between the conditions of Tripuṭirāhitya in the *laya*, *jñāna*, *śuddha* and *aśuddha* stages, which we cannot stop to explain here. The tripuṭirāhitya in the jñāna condition, be the tripuṭi *śuddha* or *aśuddha*, is the climax of the śabdārthajñāna of the Jñānayogin's samyama. Hence the "Cosmic Consciousness" is never without an "objective" in the truest sense, in spite of the 'fusion' of 'subject', 'object' and 'sensation'.

mentioned in our Jñāna-śāstras, the unseen "worlds" and "planes" of the Theosophists, and the starry realms that elude the field of even the most powerful telescopes known to man, and the legions of exceedingly tiny organisms which the best microscopes are unable to detect, the relation of that content, we say, to the content of the Consciousness of God, the reason why that content of the Cosmic Consciousness attained by man cannot include omnipresence and omniscience in every sense of the word, even if omnipotence be out of the question, and such other points, it would have been far better than merely exposing the follies of Theosophical Students, in their misled investigation of supra-physical states of "Matter". We have to bear in mind, therefore, that though the problem of the attainment of the Cosmic Consciousness is enunciated in a simple and smooth fashion, its relation to the work of genuine, experimental occultists has to be thoroughly enquired into. Are not the physical and the supra-physical worlds meant for our probation and training? Will we be worthy of the ultimate Cosmic Consciousness in the Infinite, without an experience of all the involutions of Life and the evolutions of Form, and *vice versa*?

The author is perfectly right in his insisting on emotional *bhakti* as the most powerful engine of influence for the attainment of Cosmic Consciousness and running down miracle-working, thought-reading, divination etc. He is equally right in saying that Theosophical Teachings "do not go sufficiently near the heart," and that the present-day academic study of the Vedānta as pursued by the Paṇḍits and their misled admirers ends solely as a scholastic exercise or in idle talk, and never contributes to soul-culture in any manner whatsoever. We should therefore cultivate our emotional nature and endeavour to "find" the Lord through the heart and not through the intellect. Book-learning, by itself, is absolutely of no avail in our search after God, but a deep-loving emotional devotion towards God coupled with a constant passionate memory of

Him, and intelligent and purposeful association with the "Sanctified-in-Spirit" that rest in Him, will surely "reveal" Him to us before long.

The last Chapter* of the book is styled "Cosmic Consciousness as it affects our present condition," in which the author passes in review the social evils existing in Hindu Society at the present day, and offers sympathetic suggestions to prune them. He bemoans the false notions of *vairāgyam* adopted by the ignorant for the sake of leading a religious life, the selfish and self-seeking spirit found in many, which is dead to all sense of fellow-feeling, the decadence in the general standard of morality, the general want of enthusiasm for the dignity of honest labour, the early mortality of the youths through premature decay and new contagious diseases, the cringing dependence on foreign employ, the lack of real interest in civic duties, the neglect of *dharma* appropriate to each person's station in life, and similar defects, and recommends home-industries for our women, suited to their refined intuitive sense and spirituality. He quotes the following from James' "The Varieties of Religious Experience," as a good summation of the fundamental truths underlying all religions:—

"(1) That the visible world is part of a more spiritual universe from which it draws its chief significance (2) That union, or a harmonious relationship with that higher universe is our true end and (3) That prayer or serene communion with the spirit thereof—be that spirit called God, or Law, is a process whereby work is really done and spiritual energy flows in and produces effects, psychological or material, in this phenomenal world."

And so, the author says, we should endeavour to rouse this faith amongst ourselves and supplement it by an "education of the heart, the cultivation of love, and the total annihilation of selfishness" as preparatory to our regeneration. By doing our

* The subject-matter of this Chapter reminds us strongly of P. Rāmanāthan's "The Miscarriage of Life in the West" appearing in Vol. VII No. 1 of the *Hibbert Journal* (October 1908).

secular duties without attachment according to the grade of each man's society, we can surely attain Cosmic Consciousness as the Great Ones have done in the past. We ought not to take our cue from the "gross and greedy commercialism" of the West, but should revive our moribund indigenous arts and industries, and withal should never lose sight of their spiritual aspect. Remembering our common substratum in God, we must do our level-best to uplift the depressed classes and improve our treatment towards them. And unless and until some men among us set their heart upon seeing the above suggestions an accomplished fact, and work for that consummation, with the blood warm and tingling in their veins, 'National India' will be nothing more than an idle vision.

We have made a long review of the book, as the issues raised by our author seemed to require it, and have no hesitation in saying that the book is eminently readable and ought to be "inwardly digested" by all true Hindus who have the welfare—spiritual and secular—of their mother-country at heart. The book might have been fuller on a few themes but we think the author has reserved the ampler treatment for the future volume. There are a number of typographical errors, which is an eye-sore, but such defective proof-reading is tending to become the sole monopoly of Madras printing-firms. The author has approached his subject with all clearness of perspective and calmness of investigation, which is what we should have expected from his scientific training in an empirical science, and his wide culture. Altogether, the book is a neat little treasury of the latest learning on the subject of Cosmic Consciousness.

V. V. R.

JÑĀNA VĀSISHTHAM

OR

THE DIALOGUES OF VĀSISHTHA ON WISDOM.*

(Continued from page 209 of No. 6 Vol. X.)

The *Jñāna Vāsishṭham* not only explains the doctrines of the Vedānta as to the nature of God, the soul and the universe, but teaches the practical methods by which the soul may effect its union with God. The mode of effecting this union or 'yoking' is called *Yoga*, a word having the same root as the English *yoke*. It is treated here under two heads: *Karma Yoga* or the Way of Work, and *Jñāna Yoga* or the Way of Knowledge. It is the latter form of *Yoga* of which the book mainly treats. *Karma Yoga* in its higher forms—work for work's sake, duty for duty's sake, without reference to any ulterior motive or reward—is given a prominent place and shown to have the same goal as *Jñāna Yoga*. Four chapters—the stories of Uttalakan, Vitakavyan, Pusundan, and Sikitvasan—discuss *Karma Yoga* in its lower forms (bodily penances and mortifications), which are said to be rewarded with wonderful powers over nature called the *Siddhis*. But their pursuit is generally discouraged by the sages as likely to involve the soul in the bonds of desire and to perpetuate its ignorance and separation from God. Another and most important form of *Yoga* called *Bhakti Yoga*, the Way of Love, which is fostered by the ordinary worship of the temples and churches, is but lightly touched in this work.

It is difficult to give an adequate idea of the *Jñāna Vāsishṭham* in a summary or even in a translation. I have, however, attempted to summarize a few discourses and to translate a few others, adding to each some explanatory comments. One of the most memorable of the discourses, entitled "The Worship of God," is included in the translations.

* In note 1 on page 205 of this volume the Greek expression referred to is *Gnosis*, and its meaning, 'knowledge or wisdom'. The meaning given there—"a seeking to know"—is due to a mistake in our reprinting.—[Ed. L.T.]

In reading them it should be borne in mind that interpretation from one language to another is seldom successful and never easy. The difficulty is in this case greatly increased by the nature of the subject, a metaphysical one so profound as confessedly to be beyond the reach of word or even thought. The Hindu system of metaphysics, moreover, is in many respects different from modern European systems, and suitable English equivalents are not easily found for its technical terms. For example, the word *manas*, though philologically the same as the Latin *mens* and the English *mind*, cannot be translated as mind without serious confusion of ideas. Mind, in modern European metaphysics, is understood to mean the sum-total of the intellectual, volitional, and emotional faculties of man and to be antithetical to matter. But *manas* is regarded by Hindu philosophers as a subtle form of matter, an organ by which the soul receives from the gates of the senses impressions of external objects, and is enabled to know them and thereby to experience pains and pleasures, which it utilizes for its development and progress to God. The antithesis of matter according to Hindu philosophers would thus be not mind, but the soul or spirit (*ātman*), which is conscious of thought and for its salvation has to free itself from the fetters of thought.

The great gulf between the two systems is the doctrine that *consciousness may exist without thought*, which to European philosophers, at least of modern times, appears to be an absurdity and an impossibility. However, Hindu sages declare, and declare not as a speculation but as actual experience, that when thought is completely suppressed and also its twin-brother sleep, the pure consciousness or spirit long hidden begins to manifest itself.¹ Free from the stain of thought and oblivion and truly pure in heart, the soul is blessed with the

¹ See the writer's article on "Luminous Sleep" in the *Westminster Review* of November 1902, republished in 1903 by the Government Printer, Ceylon.

vision of God, wins the peace of God that passeth all understanding, realizes somewhat of the infinite power, glory, and bliss of the Divine Spirit, and finally is united to it.

A kindred experience is thus described by Tennyson :—

“ For more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the Self was loosed
And past into the nameless, as a cloud
Melts into Heaven. I touched my limbs, the limbs
Were strange, not mine—and yet no shade of doubt
But utter clearness, and thro’ loss of Self
The gain of such large life as match’d with ours
Were Sun to spark—unshadowable in words,
Themselves but shadows of a shadow-world.”

The Ancient Sage.

Notwithstanding the difficulties of interpreting such a work as the Jñāna Vāsishṭham, the attempt has been made in the hope that, even in the garb in which it is here presented, a poem which has been of inestimable help to the best spirits among countless generations of Hindus will be of interest to Western students, and perhaps be of service to some among that large and increasing number of cultured men and women, in the West as in the East, who are sick of church or temple, sick of ritual and prayer, and are left stranded on the shore of atheism or agnosticism without hope or comfort. Here they will find, and perhaps have comfort in finding, what the sages of ancient India conceived, and their successors still conceive, to be the true worship of God, and as a preparation for which has been established the Hindu religious system with its diversity of methods, providing spiritual food for all according to their needs, and significantly called the *Sopāna Mārga* or “the ladder-way.”

(To be continued.)

P. A.

A THESIS ON THE VIRĀŚAIVA RELIGION.

(Concluded from page 164 of No. 5 Vol. X.)

(4) Further, it is to be observed that the historical events related in the Basava Purāṇa belongs to the 12th Century including the period of Basava's Ministry in the Kingdom of Bijjala. But the Inscriptions of Mysore and Captain Mackenzie's Memoirs of the Hassan District prove the existence of the Virāśaiva Religion in the ninth century A. D. The Inscriptions of Śravaṇa Belagola take us back to the middle of the ninth century while Dr Fleet's Inscriptions of Aihola (Āryapura) clearly show that the Virāśaiva Religion existed in the eighth century A. D. And recent researches in the Tamiḷ Literature of South India have brought to light the interesting fact that the Great Tamiḷ Saint Māṇikkavāchakar (300 A. D.) and Tiruvalluvar Nāyanār (100 B. C.), author of the sacred Kuṛaḷ in Tamiḷ, were Virāśaivas in Religion.

(5) Lastly, the numerous unmistakable references to the Virāśaiva Religion in the Śaṅkara-Vijaya itself proves the existence of the Religion at the time of the great Śaṅkarāchārya. This fact is purely historical and is corroborated by the writings of both Professors H. H. Wilson and Monier Williams. In the Śaṅkara-Vijaya, the Virāśaivas are described as wearing the Liṅga on the head. The Virāśaiva sect was one of the six Śaiva sects in existence at the time of Śaṅkarāchārya who is said to have come into contact with them in the course of his religious controversies. It may be interesting to note the following fact in this connexion :

"The Parents of the great Śaṅkara had no children for a long time just as in the case of Basava's parents. They were also Śaivas and they prayed to Śiva who blessed the pair and Śaṅkara was born. But the fact that Śaṅkara's mother particularly selected Śiva in his Jaṅgama form for worship shows that the Jaṅgamas were certainly in existence to the knowledge of Śaṅkara's parents and that the Jaṅgamas were universally respected at that time also by all classes of Hindus. The

following is the text and is taken from the Second Sarga of the Śaṅkara-Vijīya :—

इतीरिताप्राहृतदीयभार्या शिवाख्यकल्पद्रुममाश्रयावः ।

तत्सेवनाभोभवितानुनाथ फलंस्थिरंजङ्गमरूपमोशम् ॥

24. Basava Purāṇa is only a record of Basava's life and it is clear from the observations already made in the above paragraphs that the Vīraśaiva Religion is not based on the Basava Purāṇa. It is nowhere to be found in the Basava Purāṇas that Basava founded the religion and that the Religion of the Vīraśaivas is based on his biography. Basava belongs to the Divine batch of Pramathas, and he is said to have come to the Earth as the Saviour of Mankind. He is always the inseparable companion of Śiva ; and it may be noticed that in every one of the thousands of Śiva temples throughout India, Basava is invariably placed prominently in front of Śiva. In fact, no Śiva temple is built without Basava, and there is no Hindu who does not attach some sacredness to Śiva's vehicle. A certain amount of sacredness has gathered round the very name "Basava" and even to this day, it is the commonest name made use of by the Vīraśaivas in every part of the country. Śiva is known to have placed Basava nearest to His heart.

While yet a boy, Basava showed much intelligence and soon acquired much knowledge in the Shāstras. When he attained the age of eight years, his father wanted to invest him with the sacred thread. But the boy refused to be so invested on the ground that he was a Vīraśaiva and that he did not belong to the creation of Brahma i.e., Prākṛita creation. Baladeva, the Prime Minister at the Court of Bijjala in Kalyāṇa, was struck with the singular wisdom and piety of this boy who was his nephew (sister's son) and gave his daughter Gaṅgāmbikā in marriage. Basava's fame rapidly spread, and people admired his marvellous powers, and he eventually became the Prime Minister of Kalyāṇ.

Basava was a Historical personage and one of the noblest characters in Indian History. His views were very liberal, and he was far in advance of the age in which he lived. He had the courage of his convictions and boldly gave expression to

his religious opinions, in spite of the persecutions of Brahmins and Jains. He was a great Reformer, and Western Scholars class him with Jesus, Muhommad and Buddha. He imparted a popular complexion to the Virāṣaiva Religion.

The very essence of Basava's Reforms consists in the uplifting of the masses without any distinction of class or creed. While Śaṅkara preached to the developed few and Rāmānuja converted to his Faith the persons of even the lowest class and tried to transform them into Brahmins, Basava went a step higher and proclaimed to the world that "whatever profession a man may follow for his daily bread, it did not deter him from embracing a true Religion and trying to get Salvation."

What Rousseau was to France, Basava was to Southern India; and what is remarkable is that so early as in the twelfth century A.D., Basava proclaimed that famous doctrine of the equality of mankind, which seven centuries later upset the whole of Europe and convulsed half of the modern world. But this great man has yet but been imperfectly understood. His teachings have yet to be rescued from obscurity; the good services which he has rendered to India and her Religion, and the noble and heroic struggle which he undertook in the sacred cause of the depressed classes, and the remarkable success which he achieved in his own life-time, have yet all to be properly recorded, judged and appreciated by posterity.

25. Gentlemen, I take this opportunity of thanking the Committee on behalf of the Virāṣaivas, for having allowed them to represent their Religion at this unique Convention. This humble thesis does not pretend to be an exhaustive exposition of the Virāṣaiva Religion. The details have been omitted along with many other matters intimately connected with the said Religion. This is placed before you by way of an introduction, and it is only intended to bring the existence of the Religion to your notice, with a few observations on its Origin, Nature, Development and Philosophy. Here is a vast field for historical investigation, and my chief aim is to awaken some active interest in the matter and stimulate further enquiry into this very ancient branch of the Śaiva Religion.

H. K. V.

THE SOUTH INDIAN MYSTIC CONFERENCE.

(“THE ŚAIVA-SIDDHĀNTA SAMĀJA”).

The fourth annual sittings of this philosophic and mystic synod were held on Dec. 29, 30 and 31 of the year just closed, at the Hall of the National High School, Trichinopoly, under the presidency of the Hon'ble Mr. A. Kanakasabhai, B. A., Member of the Ceylon Legislative Council. The hall was full to overflowing, the attendance counting not less than 1200 to 1500 members, with a fair sprinkling of Europeans, which was a special feature. A large number of ladies, both young and old, graced the Conference with their presence, bearing silent testimony to the deeply spiritual nature of womankind in the East. The strains of the sweet “Tirumurai” psalms with which the proceedings were diversified to the melodious accompaniment of violin and cymbals, added greatly to the solemnity and spiritual sanctity of the meeting. The proceedings were inaugurated with a prayer to God, and Mr. T. S. Annāmalai Pillai, retired Tahsildar of Trichinopoly, welcomed, as Chairman of the Reception Committee, the President, lecturers, members and delegates returned from various branch Associations. He had received the President the previous day on the platform of the Trichinopoly Junction Railway Station and conducted him in pompous and gorgeous procession to the place engaged for his sojourn in the premises of the National High School. Mr. T. S. Svāminātha Pillai, Head-Clerk of the Trichinopoly Railway Auditor's Office, read the fourth Annual Report, dwelling with satisfaction on the useful work turned out by the Conference in the past. Paṇḍit R. S. Vedāchalam Pillai of the Madras Christian College, read next his address of welcome to the President, pointing out how proud and ennobled the Conference felt in having such a learned and highly-placed gentleman like the Hon. Mr. A. Kanakasabhai, in its midst, to preside over its proceedings. The Hon. Mr. A. Kanakasabhai in thanking the Paṇḍit for the address of welcome, delivered a most interesting speech, full of common sense and wisdom, which the audience greeted by deafening cheers now and again.

THE PRESIDENT'S SPEECH.

He said in effect that he felt some diffidence in occupying a seat that was so worthily filled in previous years by such eminent men of learning and spiritual culture as Messrs. P. Rāmānathan, P. Pāṇḍitorai Tevar, and J. M. Nallasvāmi Piḷḷai; but that he had come all the way from Colombo to learn the mystic basis of the glorious Śaiva-Siddhānta Philosophy, rather than to teach or preach it, feeling that he had almost a Divine Call to respond to when a request from Paṇḍit Vedāchalam went forth, inviting him for the presidentship. He then referred to the efforts of the early pioneers of the Śaiva-Siddhānta movement to expound its cult and disseminate its teachings in South India and Ceylon. Ārumuga Nāvalar of Jaffna and Rāmalinga-svāmi of Chidambaram were the two lights that helped in a great measure to give to the public practical proofs of the philosophical and mystical aspects of the Śaiva-Siddhānta. The early European missionaries like the Rev. Mr. Hoisington could not be thought of without the sense of a debt of gratitude for their efforts to bring to light through the medium of English what was till then locked up in Tamil libraries. He then contrasted the past conditions of Śaivism in Ceylon and in India, pointing out that in the former country the aggressive religious policy adopted by the Portuguese Government, resulted in the demolition of two Śaiva shrines (to rebuild which early steps will in the near future be taken), and the less aggressive if not neutral policy adopted by the Dutch Government, could at best only leave the shock, sustained by Śaivism, unrepaired. It was only with the advent of the British rule that Śaivism might be said to have enjoyed a season of equable peace and salutary activity. The case of India was different and consequently Indian Śaivism had the advantage of an earlier start and continued culture. Any way, Śaivism was a system of religious philosophy which was destined, at no distant date, to become the basis of a universal article of faith. It was a system whose date and origin could be traced to a very remote period of antiquity, and all modern schools of thought would eventually find in it the real spiritual food for human salvation, and the solution of the deeper problems of the spirit. It was built upon universal love, a love that was not merely neighbourly love, nor even universal brotherhood, but love of the whole universe including man, love of the whole creation. Such a universal love was a consummation to be devoutly wished for. If from any religion or any system of thought, the sentiment of universal love were taken away, what remained was like a

deserted house, incapable of being occupied. The President then referred to the teachings of Buddhism about non-killing, arguing from the evidence afforded thereby that there should have been indiscriminate slaughtering of animals at the time of their advent. But the Śaiva-Siddhānta philosophy had abjured killing in no uncertain tones, in the name of all that man holds sacred and dear, long before the birth of Buddhism. It therefore devolved upon all the Śaivites to look upon killing of animals with dismay and shame, and to put an end to flesh-eating which encouraged that evil instinct. One of the first duties of the gentlemen that were assembled for the Conference was to put an end to the eating of flesh, and to discourage it in all sternness wherever it might be prevalent. Even the most superficial students of the Śaiva-Siddhānta faith would know that kindness and toleration were the earliest virtues taught by it. Divine Grace which had animated saints and sages like Māṇikkavāchagar and Tiruvaḷḷuvar, was the bed-rock of the Śaiva-Siddhānta Movement, a rock which was firmer than the yonder rock at whose base the Conference was met to do honour to the great God. By the force of that grace, one was enabled to practise virtue; and when that power of Divine Grace was once acquired, it struck every pulse of Man's Nature, and dominated the whole course of his conduct. It was that power again which induced the practice of toleration towards others which, when constantly cultivated as a habit, led, in the fulness of time, to universal love which was necessary for the uplifting of mankind. Another leading tenet of the Śaiva-Siddhānta was the belief in the operation of the karmic law which acted as surely in the moral world as in the physical, in both of which, man reaped as he sowed. Altogether, the four distinguishing points of the Śaiva-Siddhānta were 'Jiva-kāruṇyam, love towards all life, animal and human, or rational and dumb, and its concomitant, the non-killing of animals under any pretext, 'Karma', 'Toleration,' and the doctrine of 'Divine Grace' connected with the salvation of souls. And these were pre-eminently the basic elements of the cult of Śaivism from Pre-Buddhistic days. The position that Śaiva-Siddhānta occupied at present and the knowledge that was possessed of it was inadequate to its importance as a soul-saving system. Savants in Europe and America had not yet begun to study it as much as they had studied and understood other systems,—the Vedic Religion in its intellectual, 'Vedāntic' aspect for instance. Before resuming his seat, the President gracefully acknowledged the indebtedness of the Śaiva-Siddhānta

came to the works and labours of the late Dr. Pope which were calculated to convey a useful knowledge of that system to those who were unable to read the originals, and those of others like Mr. Nallasvāmi Piḷḷai, who had devoted their lives to its study and propagation. He read to the audience a number of telegrams received from various places wishing God-speed to the conference.

MR. V. V. RAMAṆAN'S DISCOURSE.

Mr. V. V. Ramaṇan, F.Z.S. (Lond.), etc., then delivered a brilliant discourse on the "Psychology of the Śaḍādhvans" which, as the President remarked, was exceedingly interesting and clear, entering into some of the most abstruse positions connected with the subjective culture of the soul.

OTHER LECTURES OF THE 29TH.

In the afternoon of the 29th, Paṇḍit R. S. Vedāchalam discoursed on the "Inner Meaning of Śiva-Liṅga" drawing apt analogies from the results of recent experimental sciences, like physics and chemistry, to illustrate the deeper conceptions involved in the structure of that pratika, as a symbol of meditation. Mr. G. Sadāśivam Piḷḷai, Editor of *Nāgai Nīlalochani*, lectured on "Devotion to Guru," and Mr. A. Raṅgasvāmi Iyer, on the esoteric meaning of the "Four Paths" recognised by the Āgamic Philosophy, drawing largely on Sanskrit authorities, and making his treatment of the theme practical and easily understood.

MRS. ĀṇḍĀLAMMĀL'S ADDRESS.

The most noteworthy feature of the conference during its past session was the pillar of intellectual strength it had found in the pious young lady, Mrs. Āṇḍāmmāl, who treated it to a most solemn and thrilling discourse on the "Significance of the Sacred Ashes" on the morning of the 30th. Her delivery was impeccable, and the calm poise of her high thinking, and the rippling flow of her pure eloquence terminating with beautiful effect in a sonorous climax, whenever the dignity of the topics demanded it, was a matter for extreme praise. As a fluent and cultured speaker of Tamil, she could hold her own, by the side

of the best of the sterner sex known to fame. The lecture assumed a much wider scope in her hands than the title seemed to require, and she gave an elaborate and telling resumé of the subtler spiritual aspects of the Śaiva-Siddhānta, staggering the audience by the wealth of her resources, culture, and Sanskrit and Tamil authorities and quotations. The President complimented the lady-lecturer in suitably graceful terms for her accomplishments and piety, and presented her with two lots of books as souvenirs of esteem and admiration, after announcing the names of the gentlemen whose presents they were. The following encomium in Tamil verse was compiled in her honour by A. Shaṇmuga Pillai of Śoḷavandān, one of the greatest Tamil paṇḍits of the present day :—

சொல்லாயுமெனவையுருத்தோன்றாதேயிந்நாளிந்
செல்லாயுங்கூந்தந்திசிறுமருங்குலாண்டானாய்ப்
பல்லார்முனீற்றுப்பயன்விரிப்பக்கேட்டதற்பிற்
கல்லாருங்கற்றாற்போற்காட்கியினராயினரே.

MR. J. 'M. NALLASVĀMI PILLAI'S LECTURE.

Mr. Nallasāmi Pillai then addressed the conference on the doctrine of Karma-sāmya pointing out that its real sense required men to look alike on, the sweets and bitters of life, and not to be buoyed up by the one, nor depressed by the other. The pleasures and calamities had their unavoidable functions in the life of this world, and the wise man was he who with his mind ever fixed on God, was not swayed by these pairs of opposites. Such a step would pave the way for the dawning of Divine Grace on his soul.

MR. A. V. GOPĀLACHĀRIYĀR'S LECTURE.

Mr. A. V. Gopālachāriyār, M.A., B.L., High Court Vakil, Trichinopoly, then lectured on the Philosophy of the Bhagavad-gītā as expounded by Śrī-Rāmānujāchārya, entering into a full analysis of the contents of the Gīta, and pointing out that they embraced the three modes of finding God, to wit, Karma-Yoga, Jñāna-Yoga and Bhakti-Yoga. He said that by means of

Karma-Yoga the aspirant brought his senses and thoughts under perfect control, by the second, he beheld his Ātman, and by the third, he saw God. He also dwelt on the fact that both Śaivism and Vaishṇavism were completely at one in their philosophical and mystical basis, by comparing the teachings of Śrīkaṇṭha with those of Rāmānuja, on the Śeṣha-Śeṣhī-bhāva, the so-called pratitantra, the Kārya-kāraṇa-bhāva, the samā-nādhikaraṇa and so on. He came to the conclusion that both the systems were Śakti-viśiṣṭādvaita, and interpreted Viśiṣṭādvaita to mean the unity or oneness of Sūkṣma-chit-Achit-viśiṣṭa-Brahman with Sthūla-chit-Achit-viśiṣṭa-Brahman. He quoted from Appayya's works freely to show that even the terminology of the two forms of faith had a common basis and concept.

In the afternoon of the 30th Mr. T. Bhaktavatsalam Pillai, B.A., read a paper on "Devotion to God," in which he deprecated materialistic thinking which was one of the fruits of the system of Western Education imparted to the youths of this country at the present day.

Paṇḍit Vedāchalam then discoursed on "The Social aspects of Śaiva-Siddhānta" in the course of which he brought grave charges against the ethic of Hindu Idealism, as being mischievous in practice, and inapplicable to social conditions of any age or clime.

PRESIDENT'S REMARKS.

The President in his remarks on Paṇḍit Vedāchalam's speech went fully into the subject of the Social aspects of Śaiva-Siddhānta. He quoted a psalm from Appar's Tevaram, and the well-worn Śvetaśvatara text cited by Nīlakaṇṭha in his Bhāṣhya on the Brahma-sūtras, and said that so far as principles were concerned, there was everything in Śaivism to inculcate and uphold the social equality of all men, but in practice it was not possible to abolish all caste-distinctions at one stroke. But reform in the direction of equalization of castes was exceedingly desirable and necessary, and as a first step it behoved on the Śaivaites to elevate the depressed classes by adopting towards them a more sympathetic and compassionate treatment, and by rendering them worthy of greater

humanity and consideration. And thus the reform could begin in small and easy things, and proceed step by step to greater and radical changes. There was no use talking glibly about social equality, as a mere platitude, and shunning the questions when it came to practical test, and eventually making of one's vaunted profession a grave mockery. Even inter-dining between the various sections of Śaivaites was not an accomplished fact. In spite of the living dicta laid down by Sambandha, Vāgīśa and Śrī-kaṇṭha, the real reformation in the amelioration of castes was carried out mostly by Free-thinkers, Ārya-samājists and Brahmo-samājists.

Mr. N. Gopālakṛishṇa Piḷḷai, Sub-editor, *Svadeśamitran*, then read a communication made by Mr. R. S. Subrahmanyam B.A., of Colombo entitled "The work before us" which was able and full of sound sense, almost putting forward every conceivable plea for the up-lifting of the lower and down-trodden orders of the Hindu Community.

OTHER ACTIVITIES.

The President then announced the invitation of H. H. the Rājā of Rāmnād to the Śaiva-Siddhānta Conference to come over to Madura and hold its next Session there during the Christmas of December 1910. This was cheerfully and gratefully accepted by the Conference, and a standing committee of fifteen members was at once formed to arrange therefor. The President placed also before the Conference a letter received from the Private Secretary to H. H. The Gaekwar of Baroda intimating the inability of His Highness to attend the Conference from pressure of his duties and conveying his best wishes for the success of the Conference. Commenting on that letter, the President eulogised the enthusiasm of H. H. the Gaekwar for salutary social reforms, and the steadiness with which he had accomplished them in many directions by brightening the lot of the depressed classes, education of women, amelioration of caste distinctions etc., within the confines of his own state.

LECTURES ON THE MORNING OF THE 31ST.

The first lecture on the 31st was delivered by Mr. P. Kal-yāṇasundara Mudaliyār on "Truth" in which he established

the excellence of the Śaiva-Siddhānta Philosophy, as a system of faith. The second was by Mr. S. Pālvaṇṇa Mudaliyār on the "State of *Mukti*". The third was by Svāmi Rudrakopīśvara on "Śaiva-Siddhānta and Kindness to Animals".

MR. DĀMODARAM PILLAI'S ADDRESS.

In the afternoon, Mr. Dāmodaram Pillai, editor of *Jñāna-siddhi*, Jaffna, treated the audience to an informing lecture on the "Nature and Characteristics of the Soul". The exposition of the various complex issues involved in the Āgamic conception of the "Soul" and its distinction from "Matter" on the one hand and God on the other, was of enthralling interest, both on account of the sublimity of the theme and the lecturer's facility and felicity of expression. Mr. P. M. Muttaiyā Pillai of Tuticorin then addressed the Conference on "The Gnosis of the Soul".

A Group-photo of the President, and lecturers and leading members of the Śaiva Siddhānta Conference was afterwards taken in the evening, at the combined desire of all concerned.

Paṇḍit R. S. Vedāchalam Pillai, once more addressed the assembly on the *advaita* relation between God and the Universe, taking as his text Śrī Umāpatiśivāchārya's hymn beginning "புறச்சமயத்தவர்க்கிருவாய் அதச்சமயத்தொனியாய், etc.", and the President brought the proceedings to a close with his concluding remarks in which he conveyed at some length his best wishes for the continued success and prosperity of the Conference in years to come. As the Secretary to the Conference, Paṇḍit Vedāchalam thanked all present, including the President, lecturers, delegates and members, for the trouble they had taken to go to Trichinopoly and make the Conference the success that it had proved itself to be. And with the pronouncement of a Benediction in the name of God, the Conference terminated.

"A MYSTIC".

IRAIYANÂR = AGAPPORUL.*

NATURE OF THE WORK.—This is a treatise on the subject of love (*agapporuḷ*). It deals mainly with the analysis of the mind in love and incidentally also with courtship, elopement, marriage, and such other topics. To give an exact idea of what is meant by *agapporuḷ* we shall take the definitions of *poruḷ* and *agam* as given in the commentary of NACHCHINÂRKKINĪYÂR on that classical Tamil grammar, *TOLKÂPPIYAM*.¹ *Poruḷ* is defined as the three “*purushârthas*” (*dharma*, *artha* and *kâma* or in Tamil *aṟam*, *poruḷ* and *iṇbam*), their transitoriness and (*môksha*), liberation from these three; and that division of rhetoric, which deals with *poruḷ*, as defined above, is called *poruḷ* = *adigâram*: thus we see that *poruḷ* = *adigâram* is universal in its character and embraces every variety of subject bearing on human life. *Poruḷ* = *adigâram* is divided into two classes, *purapporuḷ* and *agapporuḷ*. Of these *purapporuḷ* deals with the deeds of the warrior hero outside the family circle,—mainly with war; *agapporuḷ* has for its subject love, pure and simple, which is defined in *Tolkâppiyam* (p. 2); as “the happiness which is generated by the coming together or meeting of two lovers equally devoted in their love, which happiness continues even in their separation as an inner feeling towards the other, indescribable in its nature.” *Agapporuḷ* is further divided into *kaḷaviyal* and *karpiyal*. *Kaḷaviyal* is described both in *Tolkâppiyam* and *Iraiyânâr* = *agapporuḷ* as ‘being the same as the *gândharva* system of marriage described in the *Śâstras* of the *Brâhmanas*,’ while *karpu* is defined ‘as the union in marriage of a woman and a man of proper lineage and with proper ceremonies.’ The essential distinction therefore between the two consists in that *kaḷaviyal* analyses the senti-

* This article originally appeared as No. II of “Tamil Historical Texts” in the “Indian Antiquary” and is reprinted here with the kind permission of the authors.—Ed. L. T.

Page 167 of this volume For *tambiyar* = *ennam* = *ellâm* read *enṇam*.

¹ See page 81 of *Tolkâppiyam*—*poruḷadikâram*, edited by Dâmodaram Pillai, Madras, 1885.

ment of love as exhibited in secret courtship, whereas *karpu* deals with that sentiment in the married state. *IRAIYANĀR* = *AGAPPORUL*, in treating of *agapporu*l, comprehends within its scope both *kaḷavu* and *karpu*.

DESCRIPTION OF THE WORK:—The work consists of sixty *sūtras* and there is attached to it a very masterly commentary in the finest Tamil prose. The commentary gives a very interesting tradition of the three Tamil Saṅgams, about which so many conflicting things have been written. For fuller information regarding the subject the reader is referred to Prof. M. Śeṣhagiri Śāstri's *Essay on Tamil Literature*, and to Mr. V. Kanakasabhai Pillai's "*Tamils Eighteen Hundred Years Ago*."

AUTHORSHIP. SŪTRAS. The *pāyiram* portion of the Commentary attributes the work to Sōmasundara, the Śiva deity at Madura, and the story it gives as to its origin is shortly this:—"In the time of the last of the Forty-nine Kings, who patronised the third or the last Saṅgam, and went by the name of UGRA = PPERU = VALUDI, there was a severe famine, and the king, finding it impossible to support the learned men who were gathered round him, requested them to scatter themselves to seek their livelihood. After the lapse of twelve years, when the rains fell and the country attained its normal state, the king sent his emissaries to gather the scattered scholars. They were able to bring only those who were versed in orthography, syntax and prosody. But they could find none who were versed in *poruḷadigāram*. The king exclaimed: "Are not these three subjects useful only as aids to the *poruḷadigāram*? My getting these is as though I never got them."

(To be continued.)

M. K. N.
T. A. G.

* The references to the *Iraiyaṅār-agapporu*l in this work are to Mr. Dāmōdaram Pillai's second edition printed at Madras, which contains a long but very misleading introduction. See for this account, pp. 6 to 8.

ĀRDRĀ DARŚANAM*—THE DAY OF MERCY.

The Lord Śrī Kṛṣṇa in the Gītā says: "Among the months I am the month of Mārgaśīrṣa known as Dhanuṣ'" The reason for this will be the same as for the earlier hour of Dawn being called Brāhma-muhūrtam.³ God is Love, Light, and Bliss. Love ever is; and its Light shines self-effulgent; while the Bliss of Union is ever-full. "Love, Light, and Bliss" is the Be-all and End-all of things. Without Love "Existence" is as nought. Without Light, "Knowledge" is impossible. And without Bliss, Life is hardly worth living. Love; Light and Bliss are eternal. When Love and Light was one (identically the same) there was none else but Bliss Supreme (which is the Union of Love and Light in "Advaita-Relation" to each other). When Love and Light was differentiated, they became transmuted

* Ārdrā-darśana means 'Vision of Ārdrā'. Ārdrā is the star, Alpha Betelgeux, and located in the Hindu Sign, Mithuna. It is also known as ~~Betelgeuse~~ and its celestial co-ordinates were as follow on the 1st January 1900: Longitude, 27° Gemini 22'; Latitude, 16° South 2'; and Declination, 7° North 23'. It symbolises Girīśa, according to Hindu Astrology. Ārdrā also means 'moisture', 'fluidity', 'compassion' and hence 'Divine Grace that transforms man'. Ārdrā-darśana is a mystic rite closely connected with the momentous step in spiritual regeneration known as 'Śakti-Nipāta', and celebrated when the moon is in the lunar mansion Ārdrā, during the solar month Dhanuṣ and the lunar month Mārgaśīrṣa.—Ed. L. T.

¹ The passage occurs in the Bhagavad-gītā at x, 35, and the translation given above is a paraphrase which is rather wide of the mark. The correct rendering will be "Of months I am Mārgaśīrṣa". This month opens the Sāyanottarāyaṇa beginning with the Makarāyaṇasankramaṇa and not with the popular Nirayanasankrānti, and thus ushers in the Tropical year. And the month is synodic and not solar. The name 'Mārgaśīrṣa' means 'the crown of the path (of Illumination)'. At the Makarāyaṇapraveśa the Sun turns back from the Southern and gets into the Northern course. The year *par excellence* for spiritual purposes is Tropical and not Equinoctial, and the month, synodic and not solar: hence Mārgaśīrṣa is the first sacred month of the sacred year.—Ed. L. T.

³ Brāhma-muhūrta means literally 'the moment of the spirit', 'the Divine hour' and derivatively 'the supreme moment'. In a higher sense the expression signifies 'the hour of sanctification' when the Light "dawns" upon the soul.—Ed. L. T.

into Light and Shade. And this was the beginning of Evolution. "In the beginning was the Word." The undifferentiated A-U-M, became the differentiated U-M-Ā.* That was "the Word" (Logos) "in the beginning" of Evolution. This Word "U-M-Ā" "was with God." And the Word (U-M-Ā) (Svara and Anusvāra) was God (A-U-M). When the Primary form of Light Supreme ("Prakāśa") became transformed into the secondary form of "the Morning Rose of Dawn" ("Vimarśa"), it has acquired a certain purpose. The "Chit-Agni-Kuṇḍa-Sambodha" has become "Devakārya-samuddhata" "The Holy Mother; the Great Queen; the Ruler of the Lion-Throne; Who was born from the Altar of the Fire of Consciousness; manifested Herself for fulfilling the objects of the Devas."

And the Brāhma-muhūrtam is the psychological moment of Her manifestation in Vimarśa Form out of Her ever-present Prakāśa Form. In time, she manifests herself as Day and Night or Light and Darkness. But "the Light shineth in Darkness," and "the Darkness comprehended it not." In space She manifests Herself as Vibration and Sound.

The month of "Mārgaḥ" when the Sun passes into the Dhanur-Rāsi is ever a symbol of the parting of the Ways (of Light and Darkness). The Day waxeth and the Night waneth after this month.* It is the usherer in and forerunner of vernal equinox* which brings with it the spring-tide of Life. The followers of the Path of Light first perceive the Vimarśa Form of the Lord on the bright full-moon day which falls on the Day of

* Om (= A-U-M) is the Samashti-praṇava and Umā, the Vyashti-praṇava.—Ed. L. T.

* The statement 'after this month' is not wholly correct, for, from the moment the Sun is clear of the Winter Solstice until the time the Summer Solstice is reached "the Day waxeth and the Night waneth". And so "the waxing of the Day and the waning of the night" begins in the solar month Dhanus and not after it.—Ed. L. T.

* The Solar month of Dhanus (= Makara in Tamil) ushers in Makarāyanavishu (Winter Solstice) and Meshāyanamahāvishu (Vernal Equinox).—Ed. L. T.

Ārdrā^a—the Day of Mercy *par excellence*. The Yogin who has been contemplating the Light in his heart of hearts perceiveth It taking the form of his “Ishta-Devatā.” And this is celebrated in every Śiva temple as the Manifestation of God in the economy of the Universe. That is the meaning of Ārdrā-darśanam; and as the shrine at Chidambaram is dedicated to the Light of Knowledge, it is most fittingly celebrated there by pre-eminence. This Chidambaram is but the symbolical representation of the worship that is offered in the Inner Sanctuary of Man, in the Daharākāśa of his heart. St. Mānikkavāchakar, who realized this both inwardly and outwardly, is honoured in all the temples, for it is to him (the type of a ripe Soul abiding in Truth) the Lord revealeth Himself. He sings in “the Sacred Temple Lyric” (Hymn XXII) of his famous Tīrvāchakam:—

“O King, my body hast Thou made Thine home; henceforth
What blessings shall thy suppliant ask of Thee?”

* * * * *

“That I may ever ask and melt, within my mind,
O Light, Thou dost arise! In beauty shines
On heavenly heads the lotus of Thy roseate feet!
† The good that in the large and changeless heart of the Holy doth abide!
The boundless ether, water, earth, fire;—all these
Thou art; and none of these Thou art; but dwellest
In these concealed, O formless One! My heart is glad
That with these eyes THIS DAY I've seen THEE clear!”

* * * * *

“THIS DAY on me in grace Thou risest bright, a Sun,
Bidding from out my mind this darkness flee
Transcending thought, upon Thy nature manifest,
I think. Beside Thee all that is, is nought,—
Moving ever,—as atoms ever wasting—Thou art One!
† The good that in the large and changeless heart of the Holy doth abide!
Thou art not anything; without Thee nothing is;
Who are they that can know Thee as Thou art?”

* The day of Ārdrā-darśana succeeds Mārgaśīrshi-paurṇamāsī in the lunar month Mārgaśīrsha.—Ed. L. T.

† Externally it is: “Śivan, who dwellest in Perunt-turrai's Shrine!”

" Expanse of Light that everywhere through
 Every world, o'er earth and heaven springs forth and spreads alone!—
 " O Form, beheld in radiant light made manifest !
 Thou peerless Mystic all-in-one that in sooth hath no form,
 Though First! Thou Midst! Thou Last! Great Sea of Rapturous Joy!
 Thou that dost loose our being's bonds !
 Thou Sacred Hill of Grace and Good, from evil free ! "

These are some of the expressions which the ecstatic seer of Ārdrā-darśanam,—the seer of the Lord's "Vimarśa Form of Grace," doth use to express the unutterable Joy of his inmost soul. The secret of the whole is the worship of God in spirit and in truth, in the cave of one's heart. It is called "Daharopāsana" and the Light within, "Daharākāśa" (Small Light).¹ This

¹ The words Daharākāśa and Daharopāsana need a word of explanation. The expression Daharākāśa is made up of two parts, Dahara and Ākāśa. The word 'Dahara' does not mean 'small', when used in connexion with Ākāśa. It is associated with the Sanskrit roots 'Daḥ' and 'Dabh', and means primarily 'destroying', 'consuming' or 'subtle'. We get the real meaning of 'consuming' in the sentence 'Our Lord is a *consuming* Fire'. There is 'melting of elements', 'conflagration', when the soul is blessed with Śakti-nipāta. These 'effects' are sought to be conveyed by the word 'Dahara'. Again the 'manifestation of Light' is the "Peace *which passeth understanding*", that is to say, the "flesh" cannot "see" It, though the "spirit" can. The Lord is said to be 'avānmanasagocharam' but 'vedyam'. Hence He is said to be 'Dahara', i.e., not to be reached by the senses and thought, but *realisable* by the "soul". In other words, Dahara means 'spiritual' in the highest sense. Ākāśa is made up of two elements, Ā and Kāśa. 'Ā' means 'On all sides', and 'kāśa', 'Refulgent'. The expression 'Ākāśa' therefore means 'Refulgent everywhere', 'Present everywhere' or 'Omni-present'. And now when we combine the elements 'Dahara' and 'Ākāśa' into the expression 'Daharākāśa,' we get the meaning 'The Refulgent Plane of the Spirit, Which is Omni-present, Which the "flesh" cannot find, and in the presence of Which 'corruption' is nowhere". This "Plane of the Spirit" is the "Chidambara", "The Robe of Light which the Lord Wears", "The Omniscient Holy Spirit". 'Daharopāsana' is again made up of two elements, 'Dahara' and 'Upāsana'. 'Upāsana' means 'attendance', and hence 'Daharopāsana' means 'Attending on Dahara,'

worship is the only worship which the true worshipping practises; and the external temple-worship is to get oneself confirmed in the inmost experience which one hath gained. The one is wholly spiritual, the other is spiritual worship applied to the social sphere of man's existence.

To give one an idea of the prevalence of this true worship among our people, I will transcribe here an English rendering of an ordinary invitation to the "Kumbhābhishekam" of a great soul that has attained deliverance by "Daharopāsana." But, before doing so, I should transcribe the Master's words as to the coming of the Kingdom of God:—"And one said unto him, Master, when shall the Kingdom come?"

"And He answered and said, when that which is without shall be as that which is within, and that which is within shall be as that which is without, and the male with the female, neither male, nor female, but the two in one. They who have ears to hear, let them hear."

The self-experience of Truth in the heart of hearts must coincide with and be attuned to Its manifestation outside ourselves. That is the greatest "Svānubhavam" or Self-experience. Intuition and Reason must support and confirm each other.

IN PRAISE OF CHIT-AMBARAM. (DAHAROPĀSANA).

The following is a free rendering into English of an invitation to a Kumbhābhishekam in Tamil. The Master Soul concerned was the Guru, I am told, of St. Tāyumānavar.

'Tending the Fire', 'Agnikārya' or 'Agnyādheya'. The 'Fire' referred to here is the "Consuming Fire" of the Holy Spirit Which "manifests Itself" in man only through his "ceaseless tending", "attendance", "worship in spirit and in truth". The glory of Daharākāśa is described in Chapter XXI of the Book of Apocalypse.—Ed. L. T.

* Kumbhābhishekam is again a *real* mystic experience sometimes spoken of as the 'somadhārāvarsha', or 'the opening of the fountains of the Deep'.—Ed. L. T.

THE INVOCATION.

Long live the men of Light and Grace, Devas right and all animated
 Beings else.
 May the Cool Waters pour down their soft influence ! May the King
 prosper !
 May all that's Evil go down, and the Name of Hara (i.e.) Path of
 Renunciation
 Spread through, and the World be rid of all its woes :

THE INVITATION.

I.

Know ye not " Bhaktas " true of ' Chit-Ambaram ' (fair),
 That Space on Earth made holy by the subtle five-fold-dance of
 Śiva Supreme !
 Who to save thirsty souls from Evil path of Birth and Death !
 And grant them sure His Grace Divine in easy wise
 Performeth for all time with subtleness supreme the dances-five :
 In that Spacious Hall of Subtle Ether Supreme
 Wherein stands unmoved His beloved ' Śivakāmt '
 Abiding in Love as Mother Supreme, a mute witness
 Of the Lord's dances, who, lording it over all, performeth
 The Sacred-functions-five filling the Mother-Heart of His Spouse
 With joy unsurpassed, and thrilling the souls of His devotees true,
 Shedding softly therein His Self-Effulgent Light,
 In gentle waves that seem to chase the Darkness of their bruised
 hearts,
 And in ravishing Beauty shine impressing His Holy Form
 In the molten stuff of their soft white hearts which like ' Living
 Crystals '
 Show the Origin of Life (and its end) revealing to the astonished
 soul's single eye !
 The eternal sheen of Life Divine in living Green in that Great Light !
 That Infinite stood in dazzling White, One blaze of Light,
 Which the Devas Bright saw but understood not,
 Until the Divine Umā in ravishing Beauty revealed to them
 The Infinite Brahm, the ' Over-lord ' of All whose infinite form and
 might
 Men of Grace on Earth and Devas Bright in Heaven but reflect
 in part
 Such the Glory of ' Tillai field ' where the Lord with eternal dances,
 Teacheth the Truth of His-Function-Five to His Children true ?

II.

Know ye not that sacred spot Divine
 That defying the subtlety of Geometric Point
 Exists on Earth unseen yet seen,
 The "Chit-ambara" or "Daharākāśa"
 The Sacred Little Hall (space) where the Lord Supreme
 His Court doth hold in splendour unsurpassed
 With Devas Bright and Siddha Hosts attending
 While the Rishis great of "Chāndogya" and "Kaivalya" sit by and chant
 The Śrutis old that sing the praise of "Daharākāśa"
 Otherwise known and worshipped as "Chit-ambara"
 There, in that "little space" of subtle Ether Supreme
 Is a fane designed for the worship of the True in truth !
 There, in that "little space" Divine, whoever a little charity
 Doth do, reapeth it manifold in abounding Faith ;
 Whoever worshippeth a little in truth and spirit therein
 That worship in truth doth increase manifold and yield
 The Fruit of the Tree of Life, which by the sense of Differentiation
 The Soul had lost, losing therewith the Sense of Unity that maketh
 ever for Good.
 This Sense of Unity Divine that in "Chit-ambaram" abides
 Is none else but "Śivam" that ever doth Good and worketh for Good.
 This identity of the two, the Seers of "Truth", by 'direct perception',
 do know,
 And knowing, make no difference where Unity doth reign Supreme,
 For Difference as such exists not when the Actual in the Ideal is merged,
 And the Ideal in the Actual reigneth Supreme pervading it through
 and through.

INTERLUDE.

III.

[The former ¹ process the "Vedānta" doth teach, and the latter ² by
 "Siddhānta" do we learn.
 Where then is the difference that learned Scholiasts draw ?
 When the teachings of the "Vedānta" blend so harmoniously
 With the conclusions of the "Siddhānta", as the Seers of Truth in
 spirit do testify.]

¹ The merging of the Actual in the Ideal.

² The realizing of the Ideal in the Actual

Witness for instance the testimony of these two Seers!
The Vedāntic Seer of Truth revelling in the clear vision of
the Ideal says:—

"The Vision, "Chittambalam in Tillai", yields food meet for eternity.
Nay more, it yields the power of enjoying the Ideal Beauty of Heaven
on Earth.

Seeking the Way of Salvation have I seen this Vision Sweet.
Will it yield me yet this crop of woe we ween as Birth!"

The Siddhāntin sage revelling in the enjoyment of the Ideal
in the Actualities of the world, and seeing the one Ideal of
Perfection pervading it All through and through, gives utter-
ance in epigrammatic form to the distilled essence of his Joy
infinite, by traversing through Earth and Heaven and all the
world in one sweeping stride which makes all the world merge
in the distilled essence of his Joy, which soon solidifies so to
speak. St. Tirumūlar," "the practical Idealist" "the Siddhān-
tin *par excellence*", in simple guise of "Mantra", utters the
same grand truth in the following:—

"Nandi" (the Blissful) taught that "Guru and Śivam" are one.
That "Guru" is in essence the same as "Śivam" (Daharākāśam)
they know not who enter not the field of consciousness pure.
The "Guru" (the inner monitor) stands revealed as (the subtle)
Śivam and as the (more personal) Lord
And anon the Lord Supreme, transcending speech and knowledge
(the Tripuṭi of knower, known, and knowledge).

IV.

Now to our purpose: In such a Holy place of earth
As Chit-ambaram fair, directly to the south
In the Presence of the Lord, there indwells a soul
Passing rich in the realization of Śiva.
And in Holy Communion blended with the Lord,
In Samādhi long continued and known to his disciples true,
As transcending all distinctions of caste or colour,
Or Stage of Life, revelling right in the silent Bliss
Of Wisdom true, a Teacher good of Truth and Wisdom,
A Divinity on Earth! In his honour we hold
A celebration great of his Regeneration true,

By bathing his Kumbha body in the Waters of Life,
 A striking festival—'Mahā-kumbhābhishekam' by name,
 On the date of the month and phase of the Moon and Star.
 That in footnote signed we give in detail below !
 To that festival Great and Celebration true
 We invite ye All that in the Love of Siva excel !
 Come ye one and all Bhaktas true to enjoy the Holy Sight,
 Of this worship true, and in coming bring your loved ones too !
 Haste ye friends one and all and make sure to be.
 In the Holy place and matt, in advance of the time and date prescribed,
 We, the Servants true of the Teacher, abiding in the Mutt,
 Invite you one and all with reverent heart and devotion true.
 And our humble prayers add: "That the Grace of the Lord may
 descend on you !"

Here are given particulars of the date and time prescribed
 for the Mahā-kumbhābhishekam.

C. V. S.

The Experiences of the Godly and the Buddhist Tenets.

(Concluded from page 156 of No. 5 Vol. X.)

Jñānis and Sages of India who are the divine missionaries, have left behind them for our illumination, the truths of the existence of a Higher Being. The world has accepted in toto, the sublime teachings of the sages, and we, the Hindus of the Twentieth Century, are guided by their counsel in our aspirations after spiritual life, and we are convinced of the truths and feel within us the highest significance of their immortal sayings.

After the dawn of the Christian Era there lived in South India many saints and yogis who had been engrossed in the affairs of the world as we are, and after having studied the Vedas (the eternal revelations) they perceived the instability of the body and this mundane life, and renouncing the world they led a highly spiritual life by which they were freed from the thralldom of the flesh. The yogis practised control of the mind by

the suppression of breath* according to the prescribed methods as laid down in the yoga śāstras and were illumined. They too have revealed to us supernatural things, such as walking on the sea, floating in the air and so on, which to the modern scientists, would seem legendary and imaginary. The so-called saints started with a firm faith in a Supreme Being whom they designated as Śiva, Natarāja, Piḷḷaiyār, etc., as suited their form of worship, and they developed their faith in God till they perceived that they are one with Śiva in advaitic union—a state of perfection when father, mother, and brother were perceived with an eye of equality “balanced in pleasure and pain, self-reliant, to whom a lump of earth, a rock and gold, are alike, the same to be loved and unloved, firm, the same in censure and in praise, the same in honour and ignominy, the same to friend and foe, abandoning all undertakings, they are said to have crossed over the qualities”. They suffered not the mortal death but were absorbed in union with Śiva with the mortal coil. During the state of divine ecstasy, they have given utterance to spontaneous out-pouring of verses which appeal to the burning heart of aspiring souls, and many thousands of such souls, both educated and the illiterate, are to be found strewn over the vast jungles and mountains of India. The divine saints have viewed the world as a manifestation of Śiva in a visible shape (He is both visible and invisible) and this concrete symbolism is only a projection of the Māya. To them matter and spirit which we conceive as two different entities are one and inseparable. Consequently we read in their verses, the visible object such as rivers, mountains, stones and so on invested with the spirit of God, and they perceived with an eye of wisdom the Omnipresence of God in every particle and atom. Those who have the eyes, let them see. Every human being is endowed with a latent power which when worked out will reveal the Light within. Those who attempt to wade through the sea of

* The writer is obviously referring to one of the “exercises in godliness”, known as the prāṇāyāma which has, however, nothing to do with the “suppression of breath” as people understand “breath”—Ed. L. T.

misery like a sailor with a compass, will reach the Land where Eternal Peace and Happiness reign.

For infants, that is to say, those who are babes in Christ in Pauline phraseology, first an object in the form of a picture should be placed before the eyes, and when the object has been seen, felt, and stamped upon the tablet of the mind, it is removed, and it now exists only in imagination as an ideal picture. Again by years of spiritual culture, the ideal too vanishes from the stronghold of the mind, i.e., in simple words it has been assimilated and made into his own being. The ideal is the God's picture which when it is brought into advaitic union, ceases to distinguish the real from the ideal. This is only a succinct explanation of a gradual spiritual unfoldment.

In the West, Christianity has been presented to the people with an insufficiency of facts, that it failed to exercise any potent and healthy influence over the seekers after God; and it is no wonder that they have fallen into irreligious condition, the outcome of which has been doubt and scepticism. The cultured, practically speaking, have no religion, and they are either freethinkers or agnostics. Materialism has supplanted Spiritualism, and it looks as if in the next generation there will be no more talk about God and Christ. The gratification of the senses is considered to be the *summum bonum*. Europe cannot pursue the present policy of indifferentism and conventionalism for long; for Spiritualism will triumph over Materialism. No beaten brass, no iron walls can imprison the valiant spirit.

In India, besides the peasants and working classes who are made of a divine stuff, the cultured few as a whole, without any exception, even those who have swallowed the Western ideas and notions, are profoundly religious and stoical in regard to the affairs of the world. The lovers of India are filled with the spirit of God, and are moved to espouse the Indian cause with fervour and enthusiasm, foregoing wealth and position, because they know that India is the cradle of spirituality. They care little for the conveniences of this life.

Their love is universal. Has any nation maintained its national and spiritual impress, with so little of physical vitality and such lack of material resources? And the Indian people have survived all the misfortunes that overran this country, time out of mind, from the days of the *Bhagavad-Gītā*, because they have possessed the spirit of God and been conscious of the Justice of the Divine Law. He is everywhere, and He is in each of us. Divorce God from our life, we become worse than beasts, and drag on a miserable existence.

The spiritual man may suffer the stings and arrows of this life, but the love to God he accumulates would make him stronger and stronger, such that in this life he turns out to be a rock of virtue and righteousness. He would be filled with joy and hope, and the end will be one of peace and happiness. We, every one of us, have witnessed the lives of good and religious men, and though we are far behind them, we do not try to live after them. God is not unjust. To the good He is good; To the wicked He is bad, and unless we change our life and see God in everything, we would not be able to emerge from this ocean of existence.

It is because many of the educated young men have a rationalistic turn of mind and they question the existence of God, that I thought I could say something of what I think of God and this life. The Buddhists also have no faith in God, and I have touched upon the teachings of Buddha briefly, and I have pointed out the necessity of a Supreme Being to rule over us.

In fine, I would humbly ask the reader to ponder over the following verses from *Bhagavad-Gītā*:

(1) "United to the Reason, purified, controlling the self by firmness, having abandoned sound and other objects of the senses, having laid aside passion and malice, (2) Dwelling in solitude, abstemious, speech and mind subdued, constantly fixed in meditation and yoga, taking refuge in dispassion, (3) Having cast aside egoism, violence, arrogance, desire, wrath, covetousness, selfless and peaceful—he is fit to become the Eternal".

R. T.

NOTES AND COMMENTS.

This is an extraordinary book of high pretensions, issued recently by the Royal Publishing Company, Los Angeles, California, and priced at nine shillings. It will specially attract such students as are curious to know the life of Jesus between his thirteenth and thirtieth years, a period of great silence, as we all know, in the accepted synoptic Gospels. The book claims to be the Scripture of the so-called Aquarian Age which, it is said, will shortly dawn on the world. The story of how it came to be written may briefly be told. Under the leadership of "Levi", well-known for his oratorical ability and strength of character, a congregation assembled in Los Angeles regularly and for long, to whom the substance of the book was progressively delivered, as a transcript from the Book of God's Remembrances, known as the Ākāśic Records. The finer ethers, called by Oriental Scholars Ākāśa, are sensitized films on which every sound, colour, word, even every thought, is registered. Henry A. Coffeen writes an extensive and brilliant introduction in the course of which he gives an account of what he considers to be a revelation now newly made to the world, and also points out that the contents of the present volume represent but a tithe, albeit substantial, of many similar things to be in time made known to the world. Chapters 21—35 constituting Section VI and giving an account of the life and works of Jesus in India, and Chapters 36 and 37 making up the next Section (Life and Works of Jesus in Tibet and Western India) will prove of absorbing interest to our readers. In Section VI, Jesus becomes the ward of Rāvaṇa, a Hindu Prince, and proceeds with him to India. He spends four years in the Brahmanic temple at Jagannāth, where he vigorously criticises the Brahmanic beliefs and preaches the doctrine of human equality, for which he is chased by the priests from the temple, as a heretic. But he is well received by the common people, becomes a pupil of Udraka, the great Hindu teacher of healing in Benares, and is finally driven from the country by

the priests. He goes to Northern India where he is cheerfully welcomed by the Buddhist priests, and meets Vidyāpāta, the greatest Indian Sage of the period. A portion of Section VII shows him on a visit to Lahore where he is entertained by the priests. Chap. 26 of Section VI, contains an account of Jesus' Sermon to the Brahmins assembled at Katak for the "car-festival" Referring to the car of Jagannāth which was hauled along by hundreds of men, he says, "Behold, a form without a spirit passes by; a body with no soul; a temple with no altar-fires" (v. 3)—"God's meeting place with man is in the heart, and in a still small voice he speaks; and he who hears is still" (v. 7), and, again, referring to the futility of animal sacrifices, he says, "Make human hearts your altars, and burn your sacrifices with the fire of love" (v. 22). In a word, Jesus' discussions with the sages of his day, his initiations and disciplines in sundry mystic schools of different countries, constitute an entrancing study, though the source from which the information contained in the book has been derived will, to be sure, be the subject of honest enquiries for some time, at any rate, to come. If the book can be taken to be authentic, and we see no reason why it ought not to be, there is every evidence to show that Jesus was considerably indebted to the Hindu Āgamāntic Jñānis for his "Illumination", and deep knowledge of the "Kingdom of Heaven".



We gave sometime back an extract from the Epigraphical Report of last year, showing the condition of

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| Condition of Śaivism in the 6 and 7th Centuries A.D. | Śaivism from the tenth century upwards, and <i>à propos</i> thereof we extract now a paragraph from the learned address of Mr. Venkayya, the Epigraphist with the Government of India, on the Pallavas : |
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"The Pallavas appear to have been Śaivas at first and accordingly adopted the bull for their crest and the club (Khatvāṅga) for their banner. Some of the kings who issued the Sanskrit charters were probably

adherents of the Vaiṣṇava faith, as I have already remarked. Jainism seems to have flourished along with these two creeds and, if the Tamil Periyapurāṇam is to be believed, was in the ascendant about the beginning of the seventh century A. D. There was a big monastery at Pāṭalipuram, the modern Tiruppāpuliūr, near Cuddalore. At Mayilāppūr, where this address is being read, there were Jains at the time when Tirujñānasambandhar visited the place. The Pārḍiya king Neḍumāran was originally cured by Tirujñānasambandhar. According to the Periyapurāṇam the Saint Tirunāvukkaraṣar or Appar, an elder contemporary of Tirujñānasambandhar, was first persecuted and subsequently patronized by a Pallava king, who is said to have demolished the Jaina monastery at Pāṭalipuram and built a temple of Śiva called Guṇadāravichāram. As the younger Tirujñānasambandhar appears to have been a contemporary of the Pallava king, Narasimhavarman I., the elder Appar may be taken to have spent most of his life in the reign of Narasimhavarman's father, Mahendravarman I., one of whose surnames was Guṇabhāra, according to the Trichinopoly Cave Sanskrit Inscriptions. The conversion of Mahendravarman I., to the Śaiva creed from a hostile faith seems to be implied in the wording of the same inscriptions. If all this be true, the Pallava king Mahendravarman I., must have excavated a number of rock-cut caves, and dedicated most of them to Śiva with the proverbial zeal of the new convert. Buddhism had also its own votaries, for the Chinese pilgrim Hiuen Tsang, who visited Kāñchi about A. D. 640, speaks thus of the religions of Drāviḍa, i.e., the Pallava country: "There are some hundreds of Saṅghārāmas and 10,000 priests. They all study the teaching of the Sthavira School belonging to the Great Vehicle. There are some eighty Deva temples, and many heretics called Nirgranthas."



OUR BOOK-SHELF.

The following Exchanges have been received since the publication of our last number :—

1. The Hindu Spiritual Magazine, Dec. 1909, Jan. 1910.
2. The Brahmvādīn, Jan; 1910, Feb. 1910.
3. The Mahā-Bodhi and the United Buddhist World, Jan; Feb. 1910.
4. Modern Astrology, Feb. 1910.
5. The Critic, 15th Feb. 1910.
6. Theosophy in India, Jan. 15, 1910; Feb. 15, 1910.

7. The Open Court, Dec. 1909, Jan. 1910.
 8. The Theosophist, Jan. and Feb. 1910.
 9. The Vegetarian Magazine, Oct. and Nov. 1909.
 10. Prabuddha Bhārata, Dec. 1909, Jan. 1910.
 11. The Health Record, Dec. 1909, Jan. 1910.
 12. The Public, Dec. 3, 10, 17, 24, 31, 1909; Jan. 7, 14, 21, 1910.
 13. The Carlylean, Dec. 1st and 3rd Weeks, 1909; Jan. 1st and 3rd Weeks, 1910.
 14. The Indian Nation, Dec. 27, 1909; Jan. 3, 10, 17, 24, 31 and Feb. 7, 14, 21, 1910.
 15. The Ārya Patrikā, Dec. 25, 1909; Jan. 8, 15, 22, 29, and Feb. 5, 12, 19, 1910.
 16. The Harbinger of Light, Jan. 1, Feb. 1, 1910.
 17. The Hindu Organ, Dec. 29, 1909; Jan. 5, 12, 19, 26, Feb. 2, 9, 16, 1910.
 18. இந்த சந்தை, Dec. 29, 1909; Jan. 12, 26, Feb. 9, 1910.
 19. இத்தியா, Jan. 1, 8, 22, 29, Feb. 19, 1910.
 20. The Indian Student, Dec. 1909; Jan. 1910.
 21. Śrī Kṛishṇa Sūkti, Nov. and Dec. 1909.
 22. Industrial India, Oct., Nov. and Dec. 1909.
 23. The Astrological Magazine, Oct. and Nov. 1909; Dec. 1909 and Jan. 1910.
 24. The Herald of the Golden Age, Jan. 1910.
 25. The Trained Teacher, Jan. 1910.
 26. The Kalpaka, Jan. and Feb. 1910.
 27. The Dawn and Dawn Society's Magazine, Jan. and Feb. 1910.
 28. The Malabar Quarterly Review, Dec. 1909.
 29. The Mazdaznan, Dec. 1909; Jan. 1910; Feb. 1910.
 30. Revue Générale des Sciences Psychiques, 15 Oct. Nov. Déc. 1908; Janvier 1909 and 2nd Année, Nos. 5, 6, 7, (1909).
 31. World's Advance Thought and Universal Republic, Nov. 1909.
 32. The Psychic, Capricorn, 1910; Aquarius, 1910.
 33. மெய்யறிவு, Oct. and Nov. 1909.
 34. Abhāri, Jan. 1910.
 35. மெய்யறிவு, Jan. 1910.
 36. Old Moore's Monthly Messenger, Feb. 1910.
 37. Reason, Jan. 1910.
 38. குரவெத்தி, Feb. 12, 1910.
 39. Bala Bhārata, Jan. and Feb. 1910.
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THE
LIGHT OF TRUTH
OR THE
SIDDHĀNTA DĪPIKĀ

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamaṇṭa.*

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No. 8.

ASTROLOGY FROM AN OCCULT STANDPOINT.

IN many parts of the world records have been found that suggest a universal belief in Astrology, traces of its teachings having been discovered in all nations of the earth, whether they be living, or dead.

For in very ancient civilizations a knowledge of astrology appears to have been essential to those who held high official positions, and more especially to those who were connected with the religious welfare of the nations. In the light of recent occult information there is good reason why astrology should reveal the fundamental and abstract ideas of cosmogony, also why our earliest teachers of humanity were known as Divine Kings. In this respect it is closely allied to Theosophy which supports the teachings of ancient philosophers that "God is an intelligent Spirit, incorporeal, eternal, immovable, indivisible, and the Mover of all things", and that all things are an emanation of Deity.

A study of astronomy, and its further expansion into a more metaphysical study of astrology must inevitably enlarge our conception of the universe. Astronomy teaches the theory of innumerable Solar systems, the vastness and fullness of space, and the orderly motions of the heavenly bodies. Astrology accepts these theories and becomes an exceedingly practical study by confining the attention of its students to the solar system in which we dwell; considering the solar orb as the centre of that system, and 'the outward glory' or, in more material terms, 'the physical body' of the Logos, and the planets, as the vehicles of His ministering angels, the Lords or Rulers, who carry out His Will.

The rise and fall of nations, the decadence of empires, and the mighty changes that periodically take place upon our globe are all mapped out in the heavens. Scribes may err, scriptures may lose their potency, and religions may fall into decay, but the heavens falter never.

The whole cyclic story of the descent of spirit into matter, and its rise again to a self-conscious knowledge of itself, is told in plain and poetic language to all who can blend the concrete and subjective mind into the ideal comparison which intuitively perceives the existence of a perfect correspondence between the the moving lives and forms.

The Logos whose life is ever permeating our solar system is an intelligent Spirit. His ministers, whose mansions we see as the planets, are mighty Intelligences, and with the slow but sure expansion of our own individual intelligence, we shall more clearly see the skilful parts they are playing in the moulding and shaping of the universe in which we live. To those who study astrology theologised, the universe is a simple unfolding of the life of the Logos within His own system. In the mineral kingdom this life is sleeping, in the vegetable it is awakening, in the animal it is conscious, in the man it is self-conscious, and in the god it is super-conscious. Astrology interprets this idea in a series of simple and uncompounded symbols. A single step in mathematics produces a more complex series, to be still further compounded as the symbology becomes more and more detailed.

The Circle, O, is the symbol of the Sun, astrologically representing spirit, mind, individuality, and the unit ray of consciousness. The half circle, ☉, is the symbol of the Moon, representing the animal and human states of the Soul, the changing modes of consciousness, the emotions, feelings, sensations, and the fluctuating personality. The Cross, X, is the symbol of matter in its dense form, the earth, the physical body

"Take up thy Cross and follow Me", is a mystical saying, to be intelligently understood by the philosopher, and completely realised by the occultist or the mystic.

Our body erect, with arms extended is the symbolic cross ; our hands entwined, and knees bent is the symbol of the soul in prayer and supplication ; the body composed in easy posture, and enveloped by a meditative or contemplative mind is the symbol of the spirit seeking union with the source of which it is a "divine fragment."

It is the complexity of man and the compounding of the symbols that represent him as he advances in evolution, which make the science of astrology so difficult to understand from any other standpoint than an occult or mystical one. ♦

The spirit, or life, of God having become involved in matter, has to evolve, to return back to its simple and uncompounded state, *plus* all the experience it has gained during the pilgrimage.

"The pupil must regain the *child-state he has lost* ere the first sound can fall upon his ear". Thus spake one whom the writer will never cease to revere.

Lost amid the innumerable threads of matter, his Karma binds him to the wheels of necessity, and life after life he spins the web of a finer, or coarser, nativity.

To all who discountenance psychic impressions, or doubtful mediumship, and those whose temperaments are not sufficiently receptive to favour clairvoyant methods, or whose minds are not flexible enough to respond to those who have attained to super-consciousness, astrology contains a wonderful mine of real higher knowledge. It proves and explains the unity of spirit amid the diversity of forms. It shows the utility and necessity for the inequalities of the human race, and above all it leads to a tolerance that is compelled by the knowledge that no two persons can be born exactly alike, and although there may be a certain number of fixed temperaments, the combinations of those temperaments are as manifold as the combinations of a kaleidoscope.

A. L.

THE PSYCHOLOGY OF THE SHAḌADHVANS.*

SISTERS AND BROTHERS IN GOD!

AT the very threshold of our subject, the enquiry begins, "What are *Adhvans*?" The term *Adhvans* can be translated into 'paths' or 'roads', and consequently the *Shaḍadhvans*, into 'six paths' or 'six roads'. Then comes the question, what sort of roads are these six *Adhvans* and what are their characters or characteristics? The answer is they constitute the tissues of which the little world called Man or microcosm, and the large Universe called macrocosm are built. The *Adhvans* are thus the structural elements of the form-side of the Lord's Creation. In the miniature Universe called Man they make up, *par excellence*, that portion of his corporeal nature which absorbs all the effects of his *karma-mala*, the various *samskāras* and *vāsanās* which he inherits from a hoary past, which leave their mark on his soul and which renders a tiresome round of metempsychosis so necessary in order that the consequences of his acts may be fully reaped by himself and that, in his own interests¹. This is one function of the *Adhvans*. The other function is their use as instruments, for his furtherance in the culture of his soul, in this probationary school of our visible universe. The *Shaḍadhvans* are consequently six strands of matter-made stuff which enter into the corporeal composition of man, and they serve not only to register and in some cases to take the colour of his *karma-mala* and even undergo a metamorphosis, but also to render

* A Discourse delivered by Mr. V. V. Ramanam, F.Z.S. (Lond), etc., on the 29th December 1909, at the Hall of the National High School, Trichinopoly, before the South Indian Mystic Conference, with the Hon'ble Mr. A. Kanakasabhai, B.A., Member of the Ceylon Legislative Council, in the chair.—Ed. L. T.

¹ The store of Karma which, in the fulness of time, develop into *character* and *destiny*, is divisible into *sañchita*, *prārabdha* and *āgāmin*. The *Shaḍadhvans* constitute, as it were, a six-chambered nursery in which the seeds of *āgāmin-karma* are sown, and the fruits of *sañchita-karma* ripen for harvest.

him aid when he strives after a life of purity and godliness, as all of us are meant to do by our Heavenly Father. When the Adhvans are considered in relation to the Cosmos or the manifested Prapañcha, they are to be taken as the roads along which Cosmic Evolution has proceeded in the Infinite Wisdom of the Lord to bring about the Salvation of Souls. Man is only the Universe in miniature in every respect, and so what is true of the Adhvans in its macrocosmic aspect is also true of it in its lesser aspect.

The great Mystic, Master Nilakaṇṭha, whom Appaya and Nijagūṇa, two godly spirits of repute, revere as a prince of *daharopāsakas*, and who is one of the pillars of the Āgamānta, refers twice to the Shaḍadvhans in his classical Bhāshya on Bādarāyaṇa's Śāriraka-Śūtras, once under the Aphorism विशेषं च दर्शयति (IV, iii, 15) and again under the Aphorism अनावृत्तिः शब्दात् अनावृत्तिः शब्दात् (IV, iv, 22). I shall quote his very words: षड्विधस्य अध्वनः पारं तदतीतं पदं हि विश्वाधिकस्य शिवस्यैव उपपन्नं—विष्णोः परमं स्वरूपं हि परमाकाशाख्यं शिवस्थानं षड्विधस्य अध्वनःपारं तदतीतं उच्यते. In both the instances the Master is commenting on the sense of the well-known passage of the Kaṭha-Upanishat: “सोऽध्वनः पारं अग्नोति तद्विष्णोः परमं पदं”, and makes out that the अध्वनःपारं is the षड्विधस्य अध्वनःपारं. The great point to note here is that the Master recognises a six-fold Adhvan or Path whose *ne plus ultra* is the Supreme God. Another of our “Anointed” ones, Master Aruṇanti, uses the Tamil word *arunanti* as a synonym for Adhvan, in one of the verses of the *Śivajñāna-Siddhiyār*, and it will indeed be a very helpful conception in our Paśubodha to regard the Shaḍadvhans as so many “Roads of Matter” till we clear our ground by a more detailed consideration of our subject. We will eventually find that the word Adhvan eludes definition, however skilfully we may endeavour to put forth one. The Shaḍadvhans are sometimes described as the form of the Lord, and the reason therefor is thus vindicated by Aruṇanti:

* Or, perhaps, “Furrows in the seed-bed for Karma”.

அத்துவா நுத்தியாக அதற்குவது என்னை என்னின்
 சித்தனும் சிவதத்து அவற்றின் கீழ்கிடா நிலைமையானும்
 சத்துடன் அத்தத்தெல்லாம் செட்டிதன் ஆதலானும்
 வைத்ததாம் அத்துவாயும் வடிவென மறைக்கெல்லாம்.

We may consequently say that within the term *Shāḍadh-*
vans the whole teaching of the *Āgamānta*, as revealed to us by
 its God-Taught, *Illuminati*, from personal, actual knowledge of
 the verities, is comprised. We get the best description of the
 constitution of the *Adhvans*, but chiefly, however, in their
 cosmic aspect, in the Third Chapter of the *Jñāna-Pāda* of the
Suprabhedā-Āgama, entitled *अथाविधिष्टलः*: and an equally
 graphic account on the same scale, and more or less of a like
 character, is to be found in the 13th *Paṭala* of the *Mṛigen-*
drāgama, an *Upāgama* of the magistral *Kāmikāgama*, styled
 the *अथप्रकरणं*. There is again a magnificent chapter in the
Śiva-Mahā-purāṇa, I refer to Chapter 25 in the *Pūrvārdha*
 portion of the *शायुसंहिता*, entitled *षडध्वनिर्णयः*, which will repay care-
 ful perusal for its balanced and equable exposition of the theme,
 with due regard to its cosmic and human aspects. After looking
 up what is said in the above authorities, and in Chapter XV of
 Part II of *शायुसंहिता* on the subject of *अध्वशोधनं*, a great symbolic
 rite connected with an important Mystic Sacrament of which
 more anon, under the heading *विशेषदीक्षाविधि*, and in Chapter X. of
शैत्यसंहिता of the same *Purāṇa*, under *षड्विधार्घपरिज्ञान*, and other
 miscellaneous references too numerous to detail, I think it will
 be an apt description of the general nature and character of the
Adhvans, if I borrow a term from the physiological psychology
 of the Westerns and say that the *Shāḍadhvans* are the "Six
 Conduction-Paths" of Matter in Universe and in Man, along
 which the Light of the Father, or the Holy Spirit works, to
 bring about the redemption of Souls¹. Without a knowledge
 of the constitution of these channels Man can, in the opinion of
 the "*Shāḍadhva-nirṇaya*" Chapter of the *Vāyu-Samhitā*, have

¹ Under another aspect, the *Shāḍadhvans* are also the pigeon-holes of
 "the subtler mind-stuff" in which the *karma-mala* of man is packed away.

no Mukti. This is a grave statement and it should make us look upon the question with some awe.

The highest of these Channels is known as the Kalādhvan, the Channel along which the Parā-Śakti or the Holy Spirit operates in varying phases on the "Prodigal Son", through the Tattvādhvan, the true "Road of Matter" whose different reaches are in specific relationship with those of the Kalādhvan. We may render Kalādhvan as the "Artery of the Holy Spirit". Then there is the Bhuvanādhvan, the "Chain of the World-Systems or Universes" consisting of 124 Macrocosmic Realms, the "Road of Matter" being related to the "Chain of World-Systems" in a definite fashion, to wit, certain world-systems being exclusively formed of certain tattvas, certain others being formed of certain other tattvas, and so on. Next comes the Varṇādhvan, the "Path of Sounds" related to the "Systems of Worlds" quite in a Pythagorean sense, the "Music of the Spheres" being the consequence of the evolution of the Bhuvanādhvan, which being only a reflex of the "Imperishable" in its condition of Nāda, is called equally 'varṇa' or 'akshara'. Certain kinds of sounds have influence over certain Bhuvanādhipatis and certain Aṇḍādhipatis. In Hindu Astrology, the greatest planetary and sidereal afflictions are sought to be averted by special incantations, mystic spells, and prayers, addressed to the respective planets and celestial bodies, as described in Karma-Vipāka Granthas, and the rationale of the process is best known only to the Āgamāntic mystics who hold in the hollow of their hand the mystery of sound and number. The fifty-one sounds which constitute the Varṇādhvan are in truth only variations of the eternal "Voice of Silence", the Praṇava, the "Word" which in the words of the Christian Mystic, St. John, "was with God" in the beginning, and "which was God", and which is ever to be heard in the Dahara-Puṇḍarika of Man. Then we have the Padādhvan, the 'Path of Words', which con-

* The relation of 'colour' or 'colour-made form' (*varṇa*) to 'sound' (*nāda*) is that of 'effect' to 'cause' and hides a great truth in the general plan of Evolution both in its samashṭic and vyashṭic phases.

sists of eighty-one words of great mystic potency in *Ātmōddhāraṇa* and *lōvarāhvaṇa*. The *padas* are formed of *varṇas* as every one knows. Last but not least comes the *Mantrādhvan*, the "Path of Thought". Articulate and rational speech cannot long continue without thought, and *mantra* is nothing short of "thought thrice distilled". It is the result of a process of intensely ruminating over *padas*, which is the same as "thinking thought". A special order of intelligences called *Mantradevas* or *Mantreśvaras* respond to such thought-vibrations, and their relation to the *Bhuvanādhīpatīs* and other *Adhiṣṭhāna-devatās* is very intimate and well-marked. The *Mantrādhvan* is the path along which the *Turiya-praṇava-yogins* work, which takes them to the *bhūmika* of *Ātma-darśana* among the *daśa-kāryāṇi*, on which plane the true *Dahara-Upāsana* in which Master *Nilakaṇṭha* was such an expert and adept, begins. For the man that is anxious to enter at once on the path of Spiritual Culture without many of the hardships which are usually associated with it, the *Mantrādhvan* is the easiest to pursue and the nearest to approach. Although the *Mantrādhvan* is usually placed as the last of the *Adhvans*, it is really the *Adhvan* in which the Lord always loves to linger, in the form of the *Mahāmantra*, the *Pañchākshara*, as *Aruṇanti*, *Suprabhedā-Āgama*, and the *Viśeshadīkshā-vidhi* Chapter of the *Vāyu-Samhitā*, point out. It is placed lowest because it is nearest if not next to us. I shall quote *Aruṇanti* to bear out the importance of the *Mantrādhvan* as the "Holy Acre" of the Lord:—

மந்திரம் அத்துவானின் மிருத்தொருவடிவமாக
தத்தது அரணுக்குளன்னின் சகத்தினுக்கு உபாநானங்கள்
வித்துமோகினியான்மூன்றும் இவற்றின்மேலாகிவந்து
செந்தையர் அநீதமான வெசத்திசேர்த்துநிற்கும்
சத்தமாம்வித்துதன்னில் தோன்றியவா தலானும்
சத்திரான் பிசேரித்து பிந்தான் அதிட்டித்துக்கொண்டே
அத்தினுப்புத்திமுத்தி அளித்தலால் அரணுக்கென்றே
வைத்தவாமந்திரங்கள் வடிவென மறைகனெல்லாம்.

~ (To be continued).

V. V. R.

JÑĀNA VĀSISHṬHAM

OR

THE DIALOGUES OF VASISHṬHA ON WISDOM.

(Continued from page 249 of No. 7 Vol. X.)

II.—RENUNCIATION.

The Vedānta is not taught indiscriminately to all, for, as Vasishṭha says, "The study of the great books is fraught with danger to persons of little understanding. It will breed degrading folly in them, no other books will breed so much,"—an observation verified in the case of students who take to idle, useless, and even vicious lives, pleading the principles of the Vedānta. Hence, before admitting a pupil to these studies, the teacher is enjoined to test his moral and spiritual fitness. The pupil should be imbued with a sense of the impermanence of life and the worthlessness of all worldly things, all desire must have died in him for the so-called goods of this world or the next. He should be truly poor in spirit and hanker and thirst after wisdom, in the pursuit of which he must be ready to give up all else. Rāma was the type of the qualified student, and the chapter called *Vairāgya prakaraṇam*, or the Chapter of Renunciation, describes his spiritual condition just before his initiation.

He was the heir to a great kingdom and had just returned from a pilgrimage, which in those days, as now, apart from its spiritual uses, is the popular form of travel in India and covers the face of the land with happy troops of pilgrims of all grades, ages, and sexes, for whose counterpart in England one must go back to the time of Chaucer. Rāma was transformed on his return. His royal duties, the pleasures of the court and the chase, became irksome to him; he went through them mechanically for a time, and finally gave them up altogether. His religious duties, to which he had been devoted, had no interest for him. He neglected food and sleep, sought solitude and contemplation, and pined away until his attendants were filled with anxiety and reported his condition to his father who doted

on him. The king sent for him and questioned him with much concern, but could get no clue to his troubles. Shortly afterwards the sage Viśvāmitra came on a visit to the king in order to obtain the help of Rāma against some wild men who were molesting him in his forest retreat. With great reluctance the king consented to part with his son for the purpose. Rāma being sent for comes to the king's presence and, instead of taking his usual place in the assembly, seats himself on the floor to the consternation of the king and his courtiers. Vasishtha, the *guru* or spiritual preceptor of the royal family, who was present, and the visitor Viśvāmitra speak to Rāma and beg him to explain the cause of his melancholy. Unable to disobey them, he breaks silence and answers :

" Born of this king, reared by him, trained in the knowledge of various arts and sciences, I duly performed my religious and royal duties. I have now returned from a pilgrimage to sacred shrines, and straightway all desire for the things of the world hath ceased in me. There is no pleasure in them. We die but to be born, and are born but to die. All, all, are fleeting. What good is there in the fictitious things which constitute wealth? What good in wordly enjoyment, in royalty? Who are we? Whence this body? All false, false, false.¹ One who reflects and asks himself ' Who hath obtained what ? ', will have no desire for them, even as a wayfarer desires not to drink water which he knows to be a mirage. I burn, I choke, seeking a way out of this delusion and sorrow."

Rāma then proceeds to analyse worldly things and makes them out, one and all, to be worthless. Wealth, he says like kings, favours its courtiers without regard to merit, dissipates energy by manifold acts, harbours the snakes "like" and "dislike," shuns the teaching of the wise and good. Whom doth wealth not corrupt? It is like the flower of a plant in a snake-encircled pit. Life is like a water-drop at the tip of a pendent leaf, a mad man rushing out at unexpected,

¹ Cf. Bossuet : On trouve au fond de tout le vide et le néant.

unseasonable times, a flash of lightning in the cloud, desire, a stumbling-block to the unwise. Life is harder to guard than to cleave space, to grasp the air or to string the waves of the sea. Unstable as a rain cloud, as the light of an oil-less lamp, as a wave, life causeth pain to those who desire it, as the pearl is the death of its oyster-mother. The life, except of the wise man, the *Jñāni*, is the life of an old donkey. No enemy so great as egoism. All acts, religious and other, mixed with it are false. As the ego-cloud grows, so doth the jasmin-creeper desire. The ego is the seed of desire, the breeding ground of fatal delusion and ignorance.

Thought wanders in vain like a feather tossed in a storm or like an ownerless dog; it is like water flowing from a broken pot. Mind, a dog running after the bitch desire, tears me, says Rāma, to pieces, drives me about as if I were possessed with a devil, entangles me in vain acts as though I tried with a rotten rope to pull a beam from the bottom of a well. The mind-devil is fiercer than fire, more impassable than mountains, harder to control than to pull the Himalayas by their roots, to dry up the ocean, or swallow the submarine fire. If thought dies, the universe dies. If thought springs, the universe springs. Gladness and sorrow thrive in the mind as forests on mountains, and with the mind disappear.

These strictures on the mind may seem extravagant. But what is here condemned is not the use but the abuse of mind, the tyranny of thought of which we are the victims. What reflecting person but is conscious of the difficulty of the habit of undivided concentration on the thing in hand, conscious of the wandering of the mind, of its division and distraction, its openness to attack by brigand cares and anxieties? Man prides himself on mastery of sea and land and air, but how rare the mastery of the mind? The weary and care-worn faces of thousands, especially among the wealthy and educated classes, with their projects and plans and purposes, bear eloquent witness to the fever of thought by which man is dominated

and over-ridden, a miserable prey to the bat-winged phantoms that flit through the corridors of his brain. Until one is able to expel a thought from his mind as easily as he would shake a pebble out of his boot, it is absurd to talk of man as the heir of all the ages and master of nature. A slave rather. But if while at work you can concentrate your thought absolutely on it, pounding away like a great engine, with great power and perfect economy, no wear and tear of friction, and then when the work is finished and there is no more occasion for the use of the machine, you can stop it equally absolutely, no worrying, as if a parcel of boys were allowed to play their devilments with a locomotive as soon as it was in the shed,—if you have gained this mastery over thought, only then would you be deemed by the sages of India on the way to freedom. But the effacement of thought does not mean its giving place to sleep. This too must be conquered, a no less difficult conquest, and then according to them the veil lifts and you pass into that region of your consciousness where your true self dwells and where, in the words of Tennyson, is the gain of such large life as matched with ours were Sun to spark.

To return to our hero, he continues :—In the dark night, desire, the owls, lust, anger, and the rest haunt the sky of the soul. Good qualities are destroyed by desire, as the strings of a violin by mice. Caught in desire like a bird in a net, I faint, I burn. Desire makes cowards of heroes, blinds the clear-sighted, makes the wise tremble, is like a courtesan who runs in vain after men though her charms have long departed, or like a dancer attempting dances beyond her power, seeks things 'hard to get, is not satisfied even when they are got, is ever on the move like a monkey or a bee, traverseth earth and heaven in a second, is the root of all sorrow. Desire masters and ruins the greatest of men in a moment : its only cure is the riddance of thought.

▪ (To be continued.)

P. A.

IS THE SOUL IMMORTAL ?

(Continued from page 257 of No. 12 Vol. IX.)

To disprove the arguments of Materialism and assert the reality of a life beyond, Philosophy and Religion have done their best in ways of their own. But in the present essay I have nothing to do with them. I lay aside with the greatest reverence the Paleys and Butlers of theological fame and would discuss the question purely on the ground of observation and experiment. For the question of immortality to be of scientific value should be discussed on no other ground than such as are appealed to in other matters for clear objective proof.

What then has science to say on this question? Science admits that there is some power in man by which he can assert himself without sensory agency. This fact was known to the Indian sages before it was even dreamt of by any of the Western nations. And the Yoga Sūtras of Patañjali teach us how this power can be realised by a steadying of the mind. There is sufficient evidence to believe that by steadying the mind in the ways prescribed by Patañjali, great and wonderful powers can be achieved. Says Svāmi Tāyumanavar :

“ கந்துகமதக்கரியை வசமாய் நடத்தலாம்
கரடிவெம் புலிவாயையும்
கட்டலாமொருசிலங்க முதுகின்மேற்கொள்ளலாம்
கட்செவி யெடுத்தாட்டலாம்
வெந்தழலினிரதம் வைத்தைந்துலோகத்தையும்
வேதித்து விற்றுண்ணலாம்
வேறொருவர்காணும் லுலகத்துலாவலாம்
விண்ணவரை யேவல்கொணலாம்
சந்ததமுமிளமையொ டிருக்கலாம் மற்றொரு
சரீரத்தினும் புருதலாம்
சலமேனடக்கலாம் கனல்மேலிருக்கலாம்
தன்னிகரில் தெதிபெறலாம்.”

Says Svāmi Vivekānanda in his Rāja Yoga, a book that never fails to create in those that read it a deep interest in the Yoga

Philosophy: 'The mind can exist on a still higher plane, the super-conscious. When the mind has attained to that state which is called Samādhi—perfect concentration, super-consciousness—it goes beyond the limits of reason and comes face to face with facts which no instinct or reason can ever know. All these manipulations of the subtle forces of the body, the different manifestations of Prāṇa, if trained, give a push to the mind and the mind goes up higher and becomes super-conscious and from that plane it acts.'

Many of the sages of India have lived in this 'super-conscious' plane and exerted their influence over everything, animate and inanimate. Among such sages, Agastya, Viśvāmitra, Kapila, Kāśyapa, Vyasa, Nārada, Vālmiki, Buddha, Rāmakrishṇa and hundreds of others can be mentioned. Even to-day there can be seen many of the above type near the Himālaya mountains.

The fact that there is some power in man by which he can do wonderful things is now recognised in the Western countries, and one phenomenon after another of those discovered by De Puysegur, Esdaile, Elliotson and others has passed into orthodox science. The researchers of the Psychical Society who have brought to the light of day many of the hitherto-considered-occult phenomena, and the learned editor of the "*Review of Reviews*" whose Julia's Bureau is destined to connect this world with the next, deserve the thanks of every one interested in their researches. And it is hoped the time is not far distant when one and all will be convinced of the reality of their researches which mark a distinct period in the growth of Western philosophy.

But, whether it is due to the want of philosophical instinct in their nature or their training along materialistic lines, some even of the cultured intellects of the West are inclined to discredit the researches of the Psychical Society and throw cold water on the spirit of their inquiry. In the January number of the "*Nineteenth Century*" (1909) Prof. Newcomb has boldly

asserted in an article on "Modern Occultism" that "nothing has been brought out by the researches of the Psychical Society * * * *—except what we should expect to find in the ordinary course of Nature." But in the whole of that otherwise learned article the Professor has not shown one instance of careless observation or random speculation on the part of the researchers of the Psychical Society. That he has not even read their reports is evident from the way he has treated the subject. Such well known psychologists as M. Ribot and M. Mariller in France, Prof. William James of Harvard in America, and Prof. Sidgwick of Cambridge in England who have contributed much to the researches of the Psychical Society are men who can be safely depended on for accurate observation and systematic thinking. The Professor quotes an instance of spirit communication from "Occultism and Common sense" (by Beckles Wilson) which runs thus: "One week ago, last Tuesday at eleven o'clock, my wife who had just retired to bed upstairs called out to me 'Arthur! Arthur' in a tone of alarm. I sprang up and ran upstairs to see what was the matter. The servants had all gone to bed. 'Arthur' said my wife 'I have just seen mother' and she began to cry. 'Why!' I said 'Why! Your mother is in Scarborough.' 'I know, she said 'but she appeared before me just there (pointing to the foot of the bed) two minutes ago as plainly as you do.' Well, the next morning there was a telegram on the break-fast table—'Mother died at eleven last night'—now, How do you account for it." The professor has accounted for it, and given it a summary dismissal in these words, "I would not be at all surprised, could the facts be made known, if the wife had said something of the kind to her husband every day or night for a week especially if the mother were known to be very ill." Let the professor be not surprised. Let him only devote his learned leisure to a more careful study of the subject to find more things than are dreamt of in his philosophy. These prophetic lines

"Star to star vibrates light; may soul to soul
Strike through some finer element of her own?"

which the professor has learnt in his school days in the beautiful but pathetic story of Leolin and Eðith may serve as a keynote to begin his inquiries afresh. The reply to Prof. Newcomb by Sir Oliver Lodge, F. R. S., published in the next number of the same magazine has clearly shown the unsoundness of the professor's arguments, his bias, and his inability to grasp any fact that lies beyond the phenomenal world. From which able and instructive reply I quote the following, which have an important bearing on our subject.

Says Sir Oliver Lodge :

"For at the present time, telepathy has become almost a sort of bug-bear, which constantly obstructs our view and increases our difficulties, because it is a *vera causa* which we feel bound to stretch to the utmost as a working hypothesis before advancing to some further and more questionable hypothesis."

"Men of letters and distinction are now willing to discuss our results, and presently even the courts of orthodox science will be open to receive communications on this subject even as they have at last had to recognise hypnotism in spite of its alien appearance."

"I assert therefore much more strongly than Prof. Newcomb can deny, that direct experiment has established the possibility of an immediate kind of thought transference between individuals."

(*To be continued.*)

R. R. G.

IRAIYANÂR = AGAPPORUL.

(Continued from page 262 of No. 7 Vol. X.)

The god Sômasundara, perceiving his trouble of mind, determined to remove it,—seeing that it was in pursuit of knowledge. He, therefore, composed these sixty *sûtras*, engraved them upon three copper-plates and placed them underneath the *piṭha*, or platform, on which the image of the deity was placed. The next morning, the priest of the temple, after sweeping and cleaning the whole temple, unlike his usual custom, began to clean the base of the platform also, when he was overjoyed to find the set of copper-plates with the *poruḷadigâram* engraved upon them. He ran with the copper-plates to the king, who saw the special grace of the deity towards him and gave the work to the poets of the Saṅgam, to be interpreted and explained. The several poets gave conflicting interpretations and, finding themselves unable to come to an understanding, went to the king and requested him to nominate an umpire to give an authoritative decision. The king replied that the forty-nine poets of the Saṅgam were the best *literati* of the land and that it was impossible for him to nominate one better than themselves, and advised them to pray Sômasundara himself^a to vouchsafe to them an umpire. While they all lay within the temple praying to the deity, a voice was heard thrice repeated, which said: “In this place is a dumb boy aged five years, named Rudra-śarman, who is the son of Uppûri-kuḍi-kiḷâr (=the headman of the village of Uppûri-kuḍi). Do not slight him as a mere boy, but seat him on a pedestal and recite to him the various commentaries composed by you. Whenever he hears the true interpretation, tears will come into his eyes and he will manifest symptoms of pleasure, but he will remain unmoved when the interpretation is not correct. He is the deity

^a The reference is here to the custom, according to which people will not leave the temple until the deity vouchsafes their requests to them.

Kumāra (i. e. Subrahmaṇya) and has taken this birth owing to a curse." Hearing this voice, all the poets arose and, after circumambulating the temple, they approached Uppūri-kuṭi-kilār, related to him these circumstances and requested him to permit his son to be taken with him. With his permission, they adorned the boy, and seating him on the elevated Saṅga platform, they all sat down below and recited their respective commentaries. He heard all without any symptoms of pleasure, except occasionally when the commentary of Madurai-Marudaṇḷaṅganār was recited. But at every word of Nakkirar's Commentary there were evident signs of pleasure exhibited by him. Thus was Nakkirar's established to be the truest interpretation.

The Commentary then continues the story thus:—"On account of this some say that the Commentary is by Rudra-arman, the son of Uppūri-kuṭi-kilār. But he did not compose it, he only heard it. Thus the fact is that the work itself was composed by the deity of Ālavāy,* the Commentary by Nakkirar, and that the latter was heard by the deity Kumāra. We shall now relate how the Commentary was handed down.

1. Nakkirar, the son of Maduraik-kaṇakkāyaṇār taught it to Kīravi-korṇaṇār ;
 2. He taught it to Teṇūr-kilār ;
 3. He taught it to Paḍiyaṇ-gorṇaṇār ;
 4. He taught it to Śelvatt-āśiriyar Peruṇjuvāṇār ;^a
 5. He taught it to Maṇalur-āśiriyar—Puḷiyaṅkāyp-peruṇjendaṇār ;
 6. He taught it to Śellūr-āśiriyar Āṇḍaip-peruṅkumār-ṇaṇār ;
 7. He taught it to Tiruk-kunṇatt-āśiriyar ;
 8. He taught it to Mādavaḷaṇār Iḷanāgaṇār ;
 9. He taught it to Muśiriy-āśiriyar Nilakaṇṭanār.
- Thus does the Commentary come."

* i. e. Madura.

^a Evidently a mislection of *Peruṇjuvāṇār*.

This is a free rendering of the very interesting account given in the Commentary regarding the origin of the work. The tradition is that all these events took place in the reign of UGRA-PPERU = VALUDI and that the Commentary itself was written at that time by NAKKĪRAR, the president of the Saṅgam. The date of the work we shall discuss later on in the light of the facts disclosed by the verses quoted in the Commentary. But we may observe that the Commentary itself clearly negatives the tradition that it was actually written down by NAKKĪRAR. No doubt it might have been the fact that the substance of the work was what was propounded and taught by Nakkīrar to his disciples; and this seems to have been handed down from generation to generation, till at last MUŠIRIY = ĀŠIRIYAR NĪLAKAṆṬANAR, or his disciple, might have reduced the work to writing.

ILLUSTRATIVE VERSES IN THE COMMENTARY.—There are more than 400 of these, of which 315 only, in praise of a king going by various names, such as NEDUMĀRAN, &c., are serially numbered. These 315 form the larger portion of a species of composition called *kōvai*, which according to the Tamiḻ grammars should consist of 400 verses in the KALITTURAI metre. These verses will form the material for our study. From an analysis of these only one conclusion is possible, *viz.*, that they refer to one individual alone.

THE HERO OF THE KŌVAI.⁶—The hero is named NEDUMĀRAN OF THE PĀṆDYA DYNASTY. That he is a Pāṇḍya is evident from the following verses and designations which denote a Pāṇḍya;—*Vv.*, 1, 7, 44, 83, 89, &c. *Minṇavaṇ*—*v.* 11, &c. *Nēriyaṇ*—*vv.* 19, 80, &c. *Pañchavaṇ*—*vv.* 20, 51, &c. *Tēṇṇavaṇ*—*vv.* 23, 36, 65, 76, &c.

THE SURNAMES OF THE KING:—(1) *Uchitaṇ*,⁷ (2) *Parāṇkuṣaṇ*,⁸ (3) *Vichāritaṇ*,⁹ (4) *Varōdayaṇ*,¹⁰ (5) *Arikēsari*,¹¹

⁶ See *Panṇiru-pāttiyal* under *kōvai*. ⁷ *vv.* 1, 7, 44, 83, 89, &c.

⁸ *vv.* 3, 13, 27, 35, 71, &c.

⁹ *vv.* 12, 48, 63, 161, 170, 176, &c.

¹⁰ *vv.* 16, 36, 41, 56, 87, &c.

¹¹ *vv.* 22, 28, 47, 52, 55, 144, &c.

(6) Raṇantakaṇ," (7) Śatturu-durandaraṇ" (8) Viśaiya-charitaṇ," (9) Kali-madaṇaṇ," (10) Maṇadaṇ," (11) Raṇodayaṇ," (12) Maṇaṇ," (13) Neḍumaṇaṇ."

PERSONAL CHARACTERISTICS of the king.

That he was a dark man appears from the descriptions: '*kuru-mā-maṇi vaṇṇaṇ*,' v. 141 (he who has the complexion of the large blue jewel), and '*kār-vaṇṇaṇ pōl vaṇṇaṇ*,' v. 145 (he whose complexion was as that of the cloud-coloured Viṣṇu). He was a great lover of the Tamil language, as he is called:—*tin-damiḷ vēndaṇ*, vv. 1, 26, 67, &c. (the king who belongs to a race having sweet Tamil as its language), and *aṇṇu-Agattiyaṇvāy-uṇai-taru tin-damiḷ kēḷḷōṇ*, v. 89 (he who learnt classic Tamil as spoken in the days of old by the sage Agastya.)¹⁶ In verse 228, Neḍumaṇaṇ is described as having churned the ocean and obtaining nectar therefrom given it to the Dévas. The same facts are mentioned in verses 234 and 304. Perhaps he was regarded by the poet as the incarnation of Viṣṇu.

BATTLES WON by the king:—

- (1) Senniḷam, vv. 1, 17, 20, 58, 65, &c.
- (2) Paḷi vv. 3, 13, 51, 78, 88, &c.
- (3) Viḷiṇam, vv. 4, 7, 10, 30, 59, &c.
- (4) Kōttaṇu, vv. 5, 36, 86, 149, 234, &c.
- (5) Āṇṇukkudī, vv. 6, 11, 26, 29, 43, &c.
- (6) Pūlandai, vv. 8, 12, 27, 31, 37, &c.
- (7) Sēvūr, vv. 9, 16, 44, 46, 52, &c.
- (8) Nāṇaiyaṇu, vv. 15, 18, 23, 57, 100, &c.

¹⁶ vv. 135.

¹⁸ vv. 149, 172, 196.

¹⁶ vv. 153, 239, 296.

¹⁸ vv. 175, 189, 264, 291.

¹⁶ v. 163.

¹⁷ v. 315.

¹⁶ vv. 6, 25, 68, 74, 77, 80, &c.

¹⁸ vv. 24, 49, 70, 72, 79, 81, 84, &c.

¹⁶ Agastya is said to be the author of *Pēragattiyaṇ*, the earliest grammar of the Tamil language, which is now known only by quotations. The author of the earliest extant grammar, *Tolkāppiyaṇār*, is said to have been his disciple. The work under discussion describes the *Pēragattiyaṇ* as being extant in the first and second Saṅgams.

- (9) Kaḍaiyal, vv. 19, 21, 24, 34, 39, &c.
- (10) Nelvēli, vv. 22, 53, 106, 116, 145, &c.
- (11) Maṇarri, vv. 38, 42, 175.
- (12) Vallam, vv. 40, 99, 108, 119, 131, &c.
- (13) Veṇmāṭṭu, vv. 45, 237.
- (14) Kaḷattūr, vv. 120.
- (15) Neḍuṅgaḷam, vv. 164, 180, 186, 188, 197.
- (16) Saṅgamaṅgai, vv. 202, 266.
- (17) Iruṇḷiṇṇai, vv. 205, 269.
- (18) Māndai, vv. 255, 261.
- (19) Kuḷandai vv. 257, 293, and
- (20) Vaṭṭāru, vv. 305.

Of these battles, those occurring at Āṟṟukkudi,²¹ Pūlandai,²² Šēvūr,²³ Kaḍaiyal,²⁴ Naṟaiyāru,²⁵ Kōṭṭāru,²⁶ and Viḷiṇṇam,²⁷ were fought with the Chēras. At Kōṭṭāru, Pāḷi and Kaḍaiyal, the king is said to have encountered a number of kings (vv. 298, 162 and 39). The battle of Naṟaiyāru was probably a naval one (vv. 57 and 292).

(To be continued.)

M. K. N.

T. A. G.

²¹ v. 6.

²² vv. 8, 94, 113, 140.

²³ vv. 16, 44, 92, 155.

²⁴ v. 24.

²⁵ vv. 57, 187, 292.

²⁶ vv. 149.

²⁷ v. 288.

THE WORK BEFORE US.*

The Hon'ble the President, Sisters and Brothers :—

My thanks first to the organisers of this Conference for the privilege, the great privilege, accorded me to address this enlightened assembly of the followers of the sacred Religion of Truth—the Śuddha Advaita Siddhānta Śaivism.

A religious Conference is indeed indispensable in this age for gathering together the followers of Truth from various lands and climes and keeping up the spirit of revival lest it be drowned in the ocean of wordly concerns, and grandmotherly superstitions. It is a sign of the spirit of brotherly feeling that exists in the hearts of the sons of Truth, not only towards one another but also towards the rest of the world. It is characteristic of the spirit of universal love that is induced by the Divine Grace of the Blissful Lord whose name the Religion bears. And so, it is a grand and promising undertaking which should enlist the sympathy and hearty coöperation of all Sons of Truth and for which one cannot be too thankful to the organisers. It is fortunate for all that this great idea struck the organisers, assumed shape and form and is now before us, year after year, clothed in the spirit and the intellect of its supporters from different countries. A thousand thanks therefore to those who conceived this idea, cherished it, nursed it, and presented it to us in this tangible form. May the Grace of the Blissful Lord be with the movement, to shower its Light and Blessing on all seekers after Truth, and guide their way up to Him.

The Subject I have chosen for this address is a simple one—"The Work Before Us"—, and permit me to draw your attention to only two aspects of the question. Firstly "The Work Before Us" as individuals of the Society or Nation. Secondly, as followers of the Religion of Truth, the Siddhānta.

* A paper communicated by Mr. R. S. Subrahmanyam of Colombo to the South Indian Mystic Conference held in Dec. 1909.

Whether viewed from the philosophic standpoint as a willing, thinking, and acting being or from a worldly stand-point as one requiring to satisfy hunger and thirst and cover his nakedness, man is inextricably tied to work and his relation to it, is fortunate or not, as he makes it. On work depends life, and on life depends his future and it is towards future happiness all effort and energy are directed and it may be safely said what one does or works out is the only foundation upon which his future rests. Work is then a constitutional necessity, a faithful companion, and an indispensable redeemer; in other words eat to live, live to work, and work to eat should be a cyclic truism that should be written in bold characters on the threshold of the palace and the hut alike. When Sir Walter Scott said to his son, following the well-known words of the Bible, "Labour is the condition which God has imposed upon us in every station of life and there is nothing worth having that can be had without it", he spoke from the experience of the useful life and but echoed the distinct command of all scriptures that it is our duty to work. Although it is true that in the case of some there may not be the necessity to work for his daily bread owing to their large inheritance and abundant income, it should not be forgotten that their activity is meant by providence to be directed into other channels of national usefulness. They were relieved from one kind of labour in order that they may engage themselves in another of more responsibility and higher purpose. If one part of the machine of the national mill should stop work, because it has done ample sometime before, it will certainly get rusty and useless, and be a burden handicapping the smooth working of the mill. No man should think of himself alone while he is in the mill-house. Each is a part, part only, but indispensable to make up the national whole; nay more, each man is a debtor to the nation. His form and shape, his powers and faculties, his capacity and capability, his position and all, are not his own making only. They have come down to him from the interminable line of national evolution from the immemorial past. For his possession there-

fore he is indebted to the nation which expects every man to be at his post to work the debt off. Accordingly no man is free to say "I have enough and need work no more." Of the two lines in which one's activity should run, the first is certainly to work for himself lest he, by his idleness, increase his debt to the nation on whose capital he might be compelled to draw for his maintenance, and the second is to work for the nation, lest he, by his ignorance, fail to square his debt off and leave the national mill-house as a sluggish, shameless, ungrateful workman. This is why it is said that man is not born for himself alone. To work is his duty and the fruits of labour are the common property of the nation. The right use of one's wealth and energy is a matter of great concern to the nation, and those who have enough and more should still work to increase the national wealth or to protect the nation from decay, or to safeguard the national interest or uplift others down below on the lower rungs of light and life. If those blest with culture or fortune do not stop down to lend a helping hand to those down below but with self-satisfied hearts roll in their light and wealth, blind to the hands of the nation raised in agony and sorrow, deaf to the cry of the less favoured many, and indifferent to the calls of the nation, are they not worse and more cruel and detestable than the thieves and burglars arrayed before the criminal courts? Yea! they are the pirates and highway robbers of the nation, for, do they not by their indolence and ignorance live on the national wealth and waste the national asset.

Just as there are the wants of the individuals there are the wants of the nation. There is the individual character and the national character, individual degradation and national degradation, and no one may justly be said to belong to a nation until he possesses the national character, cherishes the national ideals, feels the national pride and keeps up the national dignity. The responsibility therefore on the members forming the nation is very great indeed—a sacred responsibility, as the nation rises if the members rise, and fall, if they fall. A nation

is judged from the individuals composing it. One's thoughts, words and deeds go a long way to influence those of the nation, therefore it should be the sacred duty of every one to work for the advancement of himself in every direction in order that he may thereby help the national advancement and not be a canker of the nation; and then comes the united efforts to ameliorate the material, moral, and spiritual condition of one's society or nation. How easy the work is, provided the communal, social, or national interests are kept in view by the workers. If, in a palm-grove, each tree is fresh, and luxuriant, the on-looker thinks of the grove first and not of the trees themselves. How much more will be the effect of the union of sentient individuals into a nation, each one of whom is a typical citizen, growing luxuriantly side by side in the national ideals based on righteous principles of life. How much more should they join hands, with hearts anxiously beating for the growth of one another's neighbours. When there is the clear understanding of the communal interests and the willingness to help forward the common cause, is there anything too difficult to perform, too high to aspire to, or too low to elevate? Instead of one hand, there will be thousands to work together, instead of one head thousands to think together, instead of one heart, thousands to beat together, instead of one purse, thousands to open out. What more assurance is required but that the national work would be a success beyond measure and expectation? What is required is an understanding of each man's responsibility towards bettering himself and his nation. No man is too great or too small for this work; each has his allotted portion, and the failure to take it up is a serious omission causing a perilous dislocation in the national machinery.

The sages of yore felt it incumbent upon them to lead fellow-men to high spiritual ideals without sundering the national ties, for they knew that it is only the few amongst the multitude who, strong enough to stand on their own legs, will eventually reach the goal, the rest having yet to grow strong

for the higher estate and, in the meantime, leaning upon one another. To break the ties would be to cause a great fall of the nation, and crush it out of existence. This they knew and made provision accordingly. The interlacing of social and spiritual laws for the guidance of the people, which many would in their ignorance condemn, has this noble object at bottom, namely, to go with the nation and beyond it and not to allow men to crawl like worms on the slippery path on which giants alone can tread with ease.

The division of national labour into Varnas or Castes and the provision of the ladder-way of Āshramas (estates of life) show the far-sighted philanthropy of the leaders of the past. Character and adherence to duty were demanded as a test of one's caste and not birth alone. Sacrifice of one's comforts, the abandonment of selfish interests and the complete surrender of oneself marked the advancement in the path of Āshramas and not the beads and orange garbs alone. Those who depended upon the birth and the garb found disappointment and shame as their lot. The wise seers did not intend that any one caste was to lord it over another, tyrannize it, and reduce it to the state of helpless brute creation. The intention was no doubt that there should be division of labour, and those most capable of performing a particular kind of labour, were to take it up and follow it as their calling, training in the same profession their progeny who have naturally the most favourable opportunities, circumstances and tendencies for the purpose. The whole scheme was towards the progress of the nation as a whole, and no part of the labour that contributed towards it, was to be despised, while another extolled; work for the nation in any department of life was to be sacred. Who will be so foolish as to look down upon the hand which does all the necessary dirty work for the purification of the body?—a useful limb allotted to do a certain work, but not to be despised by the eye from its seat of eminence. The eye has its eminence by its fine texture and the nature of its work, but can it on this account be reluctant to look at the other parts

of the body or work in unison? Yet people have been foolish and the result has been deplorable! Each Caste despises the one below it, attaching importance to honour and privilege rather than to its duty. Instead of helping towards the national solidarity the castes sowed seeds of dissension and jealousy and each one commenced to prey upon the other. Oh, the result of it! It is heart-rending and shameful! None retained the purity and the characteristic virtue of the Caste; they grasped the husk and lost the kernel; degraded, down and down they fell, till at last the majority, the millions of the nation became the sheep and the pigs, not able to know that they have a head over their shoulders. If it is essential that a nation should have its characteristic virtues and ideals to be attained by the co-operation of the individuals, if it is essential that each individual should have the fire of national feeling to work this out and, if it is essential that selfish interests should have no place in the national cause and that there should be warmth of affection towards the individuals composing the nation, I ask whether we now live as a nation, united and progressive, or as decaying reeds, left to the tender mercies of every passing gust of wind.

What is the cause of this fall? The moment national pride gave place to caste pride, disintegration began and the caste-walls that were once flexible and portable became rigid and fixed, and each one threw mud on the other's walls, so much so, that the injunctions of the Śāstras were forgotten, virtues declined, people began to neglect the caste dharmas and *labour lost its dignity*. That is the secret. If once again we should rise and stand as a nation with other enlightened nations of the world, dignity of labour must recover its lost position, and the loving heart should extend far out to reach the down-trodden, so-called low castes and raise them that they may stand and feel as men. Half the nation is plunged in utter darkness,—the mothers and sisters and daughters at home, the nurses of the nation! Three-fourths of the men are unaware that they have a head over their shoulders!—the bulk of the rest, unable to raise their head and

breathe the free air of equality with their neighbours 'as units in the nation! Others caring naught but for their wealth and possessions! Still others, aware of the perilous situation, but afraid to sound the warning, and weak to oppose the tide!—a few, a handful only in comparison with the nation, enlightened, broad-minded, willing to serve, possessed of the national feeling, striving to stem the tide, but they are a few only, too few to leaven the mass of the people. Yet it is they who should work and administer an antidote against the poisons swallowed for ages.

The national ideals of mildness, generosity and benevolence, love of truth and righteousness, devotion to duty and principles, justice and mercy even in the battle field, fair field and no favour in every walk of life, the example for the elders and preceptors, sympathy and help towards the sorrow-stricken and the homeless, endurance and perseverance, tolerance and forgiveness, and above all the pre-eminent love for spiritual life; are they not on the decline? How many Dharmas and Sahādevas, Hariścandras and Bhīshmas, Vasishṭhas and Nachiketases, Appars and Sundarars, Sambandhars and Māṇikkavāchakars, Tīruvalluvars and Avvais, has our nation produced in all? Has their example influenced us to the extent it should? Have we, in gratitude to these worthies of the past influenced the present so that the future generations may rank us with their benefactors? This is the work before us as individuals of the nation.

We are still under the influence more or less of the heavy layer of ignorance which blinded us to the national ideas and caused the violation of the sacred principles enjoined on us by the forefathers. Revival in every direction and in all its aspects should come to our rescue. Man has his many parts,—the physical, mental and spiritual, has many tendencies—moral, social, political and religious, and no revival is complete and effective unless the whole man is re-generated, in order that one part or tendency may fit in well with the rest. In a Conference with essentially religious objects, the consideration of

the other aspects of the question may be thought to be out of place. But my excuse for touching upon them is solely this, that Religion, the crown of life, will neither be appreciated nor adopted by a fallen prostrate race, fighting against many a misfortune. The pinch of hunger and the dark forces of ignorance, must lose their hold on the people before they lift their head to receive the crown. They had the crown once and are now fallen; the crown is by them and will fit them well *only if you raise them*. Let them be first made to stand up, in order that our work in the field of Religion may result in complete success. Due prominence should be given to religious work (which we shall consider presently), but the fact that the present state of our nation requires material, ethical and social advancement, should not be lost sight of by a religious worker. Religious work will not bear fruit on a dry soil, and accordingly the preparation of the soil forms also a part of the work. If, however, the consideration of the resources of the workers would compel us to restrict the sphere of work, the last two aspects, ethical and social, at least, which are very closely connected with the religious, might deserve prompt attention.

(To be continued).

R. S. S.

भिन्ने देहे शिवो भूत्वा शिवधर्मसमन्वितः ।

शिवानन्दमनुप्राप्य अविभागाय कल्प्यते ॥

Rauravāgama.

Translation.

“Yet, whilst in the *sundered* flesh, man walks in the Law of the Lord and lives up to Him; and thus, entering into the Joy of the Lord, man *never more knows any sundering* from Him”.

V. V. R.

St. Francis of Assisi, His Order and His Work.*

THE MIGHT OF MEEKNESS.

"I will bless thee, and magnify thy name, and thou shalt be blessed".

Genesis, xii. 2.

Dearly Beloved!

I would ask you to accompany me in thought to a far-off land, and to

AN AGE WHICH HAS PASSED AWAY

for ever. It is an autumn evening in the year of grace 1209.¹ We are in Rome. The ill-paved narrow streets are thronged with people, and noisy with the sounds of the lumbering vehicles as they rumble over the rough stones. Men-at-arms mingle with the groups of peaceful citizens, who are out to enjoy the beauty of the sunset, or return home, their day's work being done. Some richly attired, haughty in demeanour, bear about them all the tokens of wealth and rank. Others quietly pursue their way, seeking neither to see nor to be seen. Others still, and these the poorest, with outstretched hand importune the charitable for an alms. One figure in that throng forcibly attracts the attention. He is a pilgrim young in years. His face, though pale and emaciated, is singularly sweet and beautiful. Fasting and penance have left their mark upon his worn frame—clad in coarse habit, with a cord as cincture, travel-stained and foot-sore he may well claim the tribute of a passing sigh.

* An eloquent Sermon about the doings of the great mystic, preached by Rev. PATRICK TIGHE, S.J., during the Triduum at the Capuchin Church, Church Street, Dublin, in celebration of the seventh centenary of the foundation of the Franciscan Order, and excerpted from the *Irish Catholic* of Dec. 25, 1909.—Ed. L. T.

¹ St. Francis was born at Assisi in the year 1182 and died on the 4th October 1226. In him was developed to an extraordinary degree the true trait of "Sanctification", which is sometimes known as *Jiva-kārunyam*. He had an overflowing tenderness for the dumb creation, as can be easily seen from a perusal of the "*Fioretti di San Francesco* (= Little Flowers of St. Francis)"—Ed. L. T.

Along the busy street the crowd passed to and fro. Now and again some one touched with pity turned to gaze upon the way-worn traveller, and perchance to offer him an alms. Thrice blessed if they did, for this unknown pilgrim was very dear to God. This poor man, living on charity, was

THE SERAPH OF ASSISI,

the future glory of the Church, and one of her greatest saints, a bright star in the firmament of Heaven, founder of an Order whose glories would be imperishable. The main features of his life are familiar to most of us, and we need not dwell upon them now. During these festive celebrations, his praises and his children's praises have resounded in our ears, and found an echo in our hearts. Beautifully and eloquently have the story of his life and the glories of his Order been unfolded. It remains for us on this concluding night of the centennial celebrations to cast one last lingering look upon the past, that the lesson taught us by the Saint and his work may be fruitful unto good, when the memories of this night shall have grown dim and misty with the years.

God in His Divine Providence ever watches over His Church. In the hour of danger He sends His saints to combat the errors and cope with the dangers of the times. Such a one was Francis of Assisi. Few men sent of God have wielded a

WIDER OR MORE LASTING INFLUENCE

on their own and subsequent ages, and assuredly not one has ever sought it less. He appears upon the world's scene in an age of strong faith, but of passions fierce and uncontrolled. The cry to arms resounded on all sides. Constant warfare had left the minds of men troubled and unsettled, while blunting their finer feelings. In the East, the Third Crusade, with its harvest of lost lives and shattered hopes, was still in progress. Italy was torn with the rival factions of her petty States. Guelph and Ghibelline were struggling for the mastery. In Spain the Albigensian heresy was costing the life-blood of many of her best and bravest. Then, again, and partly by reason of this continuous warfare, there was on the one hand much

poverty and suffering, and on the other, wealth and utter selfishness. The poor were crushed in almost hopeless misery, the rich wrapped in worldliness and luxury. The one sighed for a comforter, the other needed a fearless teacher. In Francis they found both. Born in the little town of Assisi, which lies in the lap of the Umbrian hills, his early years were passed 'mid scenes well calculated to arouse that love of nature, and of all things beautified by God, for which he was ever so remarkable. Though fond of the world and the amusements of his age, he never yielded to base desires. His heart was always pure. He preserved his Baptismal innocence unsullied. Thus it was that when God came whispering to his soul he answered gladly and with marvellous generosity. Lured by the love of Jesus Christ, and longing to follow more closely in the footsteps of Him "who had not whereon to lay His head," he renounced once and for ever all right to worldly possessions, and

CHOOSE AS HIS SPOUSE POVERTY,

despised and rejected of men. Then is it that he leaves the land of his love, and the home of his birth, the hills so dear to him from childhood's days—father, mother, and all things of earth that henceforth he may say with greater confidence "Our Father Who art in Heaven." He comes to Rome to beg the Sovereign Pontiff to bless himself and his companions, and to set the seal of God's approbation upon the Order which he desires to found. The story is familiar to us. The great Pontiff who then sat in the chair of Peter at first refuses the request. But that same night he beholds in vision a palm tree which sprouting forth from the ground and swiftly shooting up into the heavens, casts her boughs on every side, a refreshment to the weary and a shelter from the heat. Pope Innocent III. read the vision aright. The Order, founded by the poor man of Assisi, was destined to strike deep its roots in the Church of God, and spread its branches far and wide in the vineyard of Christ. Recalling St. Francis, the Pope approves the rule, blesses the Saint and his companions, and sends them forth in the name

of God to preach Poverty and Penance—to a world greedy for gold and sunken in sin. The Franciscan Order was founded. Truly on that day God's angels in Heaven above must have rejoiced with exceeding great joy. Clad in sack-cloth, with poverty as his bride, Francis goes forth to fight the world and the powers of darkness. Assuredly a lowly figure to do great deeds, yet conquering, he will conquer. By the might of his meekness and the power of his poverty he will

CHANGE THE CURRENT OF MEN'S THOUGHTS,

and raise their minds to higher things. He will teach the poor and rich alike that before God they are brothers—that the rich have their duties and the poor their rights. In a word, he will breathe of the love of Jesus Christ, and shed the sweet fragrance of the Gospel spirit even unto lands and peoples then unknown. Since St. Francis lived, seven centuries have passed and wrought wondrous changes in this world of ours. But through the changing years his spirit lives. "Being dead he yet speaketh" by his devoted sons, and softens still the hearts of men. Seven hundred years. It is a long time to look back. It is no inconsiderable portion of the history of a world where all is restless and unstable as the waves of the tireless ocean. It brings us back to what are sometimes called the dark ages. But from the darkness has sprung the light and the day-star which heralded the dawn was the great saint whose memory we honour to-night. "Our little systems have their day, they have their day and cease to be." Peoples come and go, kingdoms rise and fall, empires have been overturned by revolutions, crowns snatched from the heads of kings. Nations then great, are now well-nigh forgotten. Nations then issuing from barbarism, rule to-day the destiny of millions. Lands then untrodden by the foot of the European now teem with towns and populous cities where the busy hum of life resounds. "One generation passeth away, and another generation cometh." Families then great, rich, and powerful have long been extinct; of their fairest and bravest naught now remains. Their names

are forgotten. Their very bones have long mouldered into dust. Thoughts, ideals, modes of life, and manners of men have changed, so much so, indeed, that in studying the ways and customs of these far-off days we seem to be contemplating beings of another sphere. Yet through all the changing years the

SPIRIT OF THE SONS OF ST. FRANCIS

is still the same. In the rise and fall of earthly rulers his family will have no part. Though nations decay and kingdoms crumble into ruin, they enjoy the gift of perpetual youth. The cold hand of death cannot stay their work; lapse of years cannot mar its beauty. Wheresoever nations are in the throes of war devastated by the foes of the Church, honeycombed by heresy, or suffering for the faith of Christ, there the sons of St. Francis will be found in the forefront of the fight, preaching, praying, comforting, exhorting, labouring—aye, and if needs be, dying for the faith they profess. What a glorious heritage is theirs to-day. Well may their hearts thrill as they re-call the past. Their Order is rich in saints known and unknown. It has given to the Church legions of Apostles, to Heaven more than a thousand martyrs. Amongst its members we find Bishops, Cardinals, and even Sovereign Pontiffs, Doctors, Theologians perfected in the science of God—illustrious men whose names, like that of the just, shall be eternal. No honour that could be bestowed upon man has been wanting to them, and still we see them humble, meek, and lowly, true children of their holy Founder—faithful followers of Jesus Christ. Bear with me for a few moments as we garner a few grains from the superabundant harvest of their works. No sooner is the rule approved than St. Francis and his disciples spread themselves far and wide throughout the Continent of Europe. We find them in Spain, Portugal, Sicily, Hungary, France, Germany. Even unto distant Norway and Sweden do their labours extend. Wheresoever they went, men awoke unto a new life. The fierce heart was tamed, the poor consoled, the wealthy gave largely and lovingly to their suffering brethren. Europe was too

small for such devouring zeal. Like his Divine Master, Francis had come to cast a fire upon the earth, and he will know no rest until it be enkindled. Longing for martyrdom, he hastens away to the East. He enters the camp of the Mahometans, faces the very Sultan on his throne, and preaches to him of Jesus Crucified. The crown of martyrdom may not be his—or rather God has reserved for him one of

A RARER AND MORE LASTING KIND.

The years go by. He multiplies his labours, and by the sweet unction of his words and the still more powerful example of his life wins numbers untold to the love of the Cross. Then when God's hour comes, and his seraphic soul bursting the frail bonds of flesh, wings her flight to Heaven, his spirit seems still to dwell amongst his devoted sons. Full soon they reached the shores of England, and spread themselves throughout the length and breadth of that island. There was scarce a town or hamlet that was not blessed by their ministrations. Wherever there was a heart to comfort or a soul to save, there was the Franciscan to be found. Through their means several Colleges were founded both in Oxford and Cambridge, and in each University the brilliancy of the Franciscan professors shed a lustre upon their Order. Yet they themselves lived with the utmost simplicity, and in the poorest quarters of the town. Time went on, their Order grew apace ; new churches were opened, new monasteries were founded, which served as centres for the diffusion of the Faith. At the end of the 14th century there were sixty Franciscan monasteries in England alone. But the hour of trial was at hand. Persecution fierce and bitter broke out, inflicting sufferings untold upon the Church and her children. The Order which had done so much to spread the love of Jesus Christ must now suffer all the more. As true followers of a suffering Saviour their hour of crucifixion must come. It found them ready. They gladly went to death for the Lord they loved so well, true children of him who had borne in his body the stigmata of his Crucified Redeemer. Within a very brief period, 32

Franciscan Friars gave their lives for the faith. The spirit which animated one and all of these generous confessors finds expression in the words of their Provincial, Father Forrest, who died a martyr at the stake: "O my God, neither fire nor gallows, nor any other torment whatever shall part me from Thee." Then, when offered rich rewards, if he renounced his faith, what is his reply?—"Though you cut me to pieces, joint by joint, and limb by limb, I shall not swerve from the faith of my fathers." Yes, this is the spirit of St. Francis and children. Love Jesus Christ, and live, or, if needs be, die with joy to spread that love in the souls of men. Turn to other lands and other scenes. Away beyond the confines of civilisation we find them in far Japan kneeling side by side with Jesuit martyrs that their blood may commingle in one salutary stream. At the same time other members of the Order bear the glad tidings of the Gospel throughout the fast-growing colonies of Spain and Portugal. In the 15th century these two countries were at

THE ZENITH OF THEIR GREATNESS.

At home, whilst the one was finally crushing the Mahometan power, which had for centuries menaced its very life, the other was rejoicing in a fame destined like all human glory soon to fade. Abroad they were extending the bounds of empire to lands hitherto unknown. Spanish galleons bore brave adventurers across the wide waste of the Atlantic waters, whilst the Portuguese were plunging into the very heart of India. These men were actuated for the most part by greed of gold or desire of fame. But they were not alone. With them we find the lowly Franciscan friar, bravest of the brave, facing fatigue, danger and death to save souls for whom Jesus Christ had died. Columbus himself, a tertiary*, was aided and encouraged by

* The order of Tertiaries or Brethren of Penitence was established by St. Francis in 1221, to enable persons possessed of a spiritual frame of mind, to lead a godly life whilst retaining their customary employments in the world. Such persons had to refrain from worldly dissipations and costly clothing and to look to self-renunciation as the main means to

Franciscans in his attempts to discover the lone land lying towards the gates of the West. Nor must it be forgotten that it was a Son of St. Francis who first planted the Cross on American soil; by a Franciscan, too, the first Mass was celebrated; a Franciscan first poured upon the head of the Indian neophyte the regenerating waters of Baptism. Then as years went by, and one by one they died at their post, others come to fill the vacant place. "The charity of Christ" ever urged them on to imprint in all hearts the love of God and of His Divine Son. Mexico, Peru, Brazil, Florida, the West Indies were sanctified by their labours and often empurpled with their blood. In California alone they guarded in their settlements 75,000 happy souls, until with the arrival of non-Catholic colonists the Franciscan Fathers were banished and their well-loved children left to wander o'er the plains, or take refuge in the dark forest. If we turn to the cradle of Christianity—to the land so dear to every Catholic heart, there too we find the devoted sons of the Seraph of Assisi. They have been the faithful custodians of the spots hallowed by the foot-steps of the Son

"poverty of spirit." The occasion for the establishment of this order is said to be the great mystic's stirring preaching at Canari, a small town near Assisi, when, moved by the sincerity and emotional tenderness of his call to a godly life, the whole population wished to desert *en masse* their homes and social duties and enter straightway the monastic life. But Francis would not permit them to do so and pointed out to them that it was possible to live a higher religious life and "see God", without embracing the austerities of the cloister or the destitution of mendicancy. The two other leading orders that trace their authority to Francis himself are the Minorite Friars including the Observants, Conventuals and Capuchins, and the Franciscan Nuns. For further information on Franciscan orders, their observances and modes of spiritual communion, (which have much in common with the "exercises in godliness" shadowed forth in such Āgamāntic works as Revanārādhyā's *Siddhāntaśikhāmaṇi*, and the துகளதுபோதம் of சோழிச்சிற்றம்பலநாடிகள்) we might refer the reader to Hase, *Franz von Assisi, ein Heiligenbild*, 1864.—Ed. L. T.

of God—this too at the cost of enormous sacrifices. In the last century, above 500 of the Order lost their lives there,

THEIR DEATH BEING DUE

directly owing to the severity of their mission or the cruelty of their task. What shall we say of our own loved land? Most graphically has the tale been told from this pulpit last night. Oh, we may not, must not, cannot forget how deep a debt of gratitude our country owes to the heroic sons of St. Francis. They came early to our isle and since that time they have been bound to our people by

BONDS TOO STRONG FOR HAND OF MEN EVER TO BREAK.

They shared our trials and our sorrows. They have been true to our suffering country through good report and through evil report, through storm and sunshine, in weal and in woe. In the days of persecution, when discovery meant cruel torture or bitter death, they did not flinch. In them the words of Holy Scripture were literally fulfilled—"They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins and in goat-skins, being in want, distressed, afflicted, of whom the world was not worthy, wandering in deserts, in mountains, and in dens and caves of the earth." Where the faithful people most suffered there were the zealous disciples of St. Francis most eager to assist. Cold and nakedness, hunger and thirst were unheeded. They reeked not of danger; they feared not death. Houseless and homeless they wandered on the bleak mountain-side, or hid in the cabins of the peasantry. Then, hunted like the wolf, they sought shelter in the marshy fens or wild dark woods. Some were seized in the act of hearing confessions; others caught and cut down whilst bringing the last Sacraments to the dying. In the reign of Elizabeth alone more than one hundred Franciscan Friars gave their lives in token of their love of God and of the Irish people. Nothing could damp their ardour, nothing restrain their zeal. They worked as labourers by day and at night stole forth to comfort the sorrow-stricken.

It might mean death. No matter. Death for them was victory. "What was the life?"—thus would they reason—"What was the life of one poor friar as compared with the happiness of reconciling a sinner to God, or of speeding the poor, wearied exile to the Home 'where sorrow and death shall be no more'?" Those days have gone for ever. Those saints are now with God. Their bodies lie in lonely graves, unknown, forgotten by men, but

GLORIOUS IN THE SIGHT OF HEAVEN.

The ivy clings to the roofless walls and cloisters of their monasteries and churches. Oh, if these stones could speak what a tale they might tell, of silent, saintly lives spent in doing good; of joyous years when thousands flocked to hear the word of God; and then of days of suffering and of sorrow. The faithful friars pitilessly driven forth or put to cruel death, the tramp of horses heard where Holy Mass had been daily offered. Truly those roofless ruins, moss-grown and ivy-clad stand to-day as links to bind us with the dead past. Eloquent in their silence they bid us remember how much Ireland owes to the devoted sons of St. Francis.

In the world to-day a materialistic and unbelieving spirit is seizing upon the minds of men and strives to drag them from the knowledge of God and His Church, for Faith and Fatherland. They are teaching the world both by word and example. Every land knows them, every land loves them. They are with the Irish exile in the wild woods of Canada, in the great cities of the United States, and in the far Australian bush. Away on the burning sands of Africa they labour for the poor, untutored savage. The lonely islands of the Pacific are blessed by their labours. In the Holy Land they welcome the pilgrim to the Tomb of Christ. They are with ourselves, dwelling in our cities with the poorest of the poor. They give their labour and their lives to instil into the hearts of men the sweet love of Jesus Christ. Behold them in our midst. So quiet, so gentle, so unobtrusive. "They do good by stealth and blush to find it fame." It would be impossible to estimate how much they

have done and are doing for the betterment of our people—inspiring high ideals, combating all that might endanger Faith, moral, or social good. “By their works you shall know them.” Blessed is the people for whom they labour, blessed the land wherein they dwell. They stand before us with the accumulated honours of the centuries upon them—they breathe to us of goodness, purity, and love. Yet they feel not one thrill of pride. Only gratitude, deep and lasting gratitude, to God for all His mercies. Beloved, if there is a lesson to learn, it is this: All things of earth must pass. God alone remains. The work we do for God is ever fruitful. All else is vain. Live then for the one thing worth living for. Live to love Jesus Christ, and prove that love by our lives. If poor, rejoice, for we are more like unto Him. If God has given us the good things of this world, it is that we might share them with His poor. 'Tis the lesson St. Francis taught—'tis the lesson his children teach to-day. May we be aided by their example during life, helped by their prayers in the dark hour of death, and when the day breaks and the shadows retire, welcomed by their saints to the Home of God's eternal love. Amen!

P. T.



He that is unacquainted with the origin and first cause of the world, must be at a loss to know where he is. And he that cannot tell the ends he was made for, is ignorant both of himself and the world too. And he that is uninstructed in either of these two points, will never be able to look into the design of his being. What do you think then of his discretion, that is anxious about what is said of him, and values either the praise or the censure of those little folks that know neither where they are, nor who?

—*Marcus Aurelius.*

NOTES AND COMMENTS.

So much has been said in journals for some months past on the appearance of Halley's Comet and the evils prefigured by it in years gone by, that it seems fitting we also should revert to the subject in our own way and make known a

A note on Halley's
Comet.

few facts concerning it. The most recent academic exposition of the astronomical features of this celestial appearance is due to the eminent astronomer, Mr. A. C. D. Crommelin, F.R.A.S., whose instructive lecture of February 27th 1907, in the rooms of the British Astronomical Association, London, is a masterpiece of learning and clearness. An abstract of this lecture appeared in the *Journal of the British Astronomical Association* for March 1907, to which we should refer the reader in search of facts and figures. Taking May 16th 1910 as the date of the next return of Halley's Comet, Mr. Crommelin has made out an ephemeris which he regards will not be very much wide of the mark. He adds:

"During 1910, February and March, the Comet would be nearly stationary in the constellation *Pisces*. It would be an evening star, but not very bright, probably a telescopic object. Then it would, unfortunately, pass very near the Sun early in April, becoming then a morning star. It would not go very far from the Sun in the heavens as a morning star. On May 8 its R. A. would be 3^h , so that it would rise 2^h before the Sun. But it would be at its best after the next conjunction with the Sun, early in June. It would pass near Pollux on June 9, when it would be at its maximum brightness. During the following week or fortnight it ought to be fairly well placed in the evening sky. It was unfortunate that in June the nights were very short; in fact that there was no real night at all, for it was twilight all the time. This would prevent the Comet from being seen to its best advantage. However, in 1456, the Comet's perihelion passage was at about the same time of the year, and it presented a very striking sight; so there is reason to hope it might do something as an evening star at the period mentioned. Its tail would be, probably, about 30° to 40° long, so that when the Comet itself was below the horizon they might hope to see something of its tail. In 1835 it was first seen in August, and the perihelion passage was in November. There was one

instance of a Comet having been observed nearly up to the orbit of Saturn, viz., the Comet of 1889. It was observed two-thirds of the way from the orbit of Jupiter to the orbit of Saturn; and as Halley's was a fairly bright Comet, there was a faint chance that it might be *photographed* next October or November [1908]. It was very desirable that it should be, if possible, because it would enable the mean motion to be obtained at the next return with very great accuracy."

And Dr. Wolf of Heidelberg was the first astronomer to photograph the re-appearance of Halley's Comet on September 12th 1909 at 1-30 A.M. in G. M. T. He stated that he found it in R. A. $6^h 18^m 12^s$, and decl. $17^\circ 11'$ North, just within the confines of the constellation Gemini, near the boundary of Orion and it was of the 16th Magnitude. Converted into degrees and minutes this R.A. = $94^\circ 33'$ which in longitude works to 4° Cancer $11'$. If the line of the Comet's R. A., for May 8th 1910, as given by Mr. Crommelin is correct, then the zodiacal sign and decante corresponding to that line will be Taurus and Virgo, and it is by no means likely that the visitation will prove auspicious to the East, especially when it is considered in relation to the evil planetary configurations which we noticed in the last issue of this Journal. In fact the phenomenon points without a shadow of doubt to sudden deaths, epidemics, seismic disturbances and all the attendant ills. Its influence upon particular individuals will depend upon the place and condition, in their respective genitures, of the zodiacal sign and decante occupied by Halley's Comet.



We have great pleasure in publishing the following report of the Colombo Vivekānanda Society, which has been placed at our disposal by Mr. A. Chellappa, its energetic Honorary Secretary:

"The Birthday Anniversary of Śrīmat Svāmi Vivekānanda was celebrated with much *elal* on Sunday the 6th February. The Hall was tastefully decorated with ferns, flowers, &c., and presented a very gay appearance. An unusually large number of members and well-wishers gathered together in the hall to pay their homage to the memory of the

great Patriot-Sage. The proceedings began shortly after 5-30 p. m., with the singing of Tevāram and the chanting of the Vedas. Mudaliyar R. C. Kailāsa Piḷḷai, the Vice-President, who presided over the function and to whose unostentatious efforts much of the Society's progress must be attributed, delivered a most impressive address in which he dwelt at length upon the good and great qualities of the Svāmi, and his message of peace to the World in general and to the Sons of India in particular and laid much stress upon the Svāmi's spirit of toleration. He appealed to the members to work heart and soul for the dissemination of the ideals and teachings of the great Sage with untiring and unselfish efforts. He also read a telegram just then received from the Batticaloa Vivekānanda Society. Then followed readings from the Śāstras, a selection from the English translation of the Śvetaśvatara Upanishat and one from the Drāviḍa-Mahā-Bhāshya, and a recitation in English, the piece selected being a piece of "Advice to Mortals." The Sanskrit śloka of Śivajñāna-bodham from the Raurava Agama, which formed the basis of the Tamil Śivajñānabodham of Sri Meykaṇḍa Tevar, were also recited by one of the members. Mr. A. Talaivasingam, Advocate, who was to deliver a lecture on the "Life and teachings" of the Svāmi, not being able to do so owing to a sad bereavement in his family, Mr. R. S. Subramaniam filled his place, and filled it worthily too, and gave the audience a treat, as it were, expatiating on how the followers of the Svāmi should emulate his example and become real workers in the cause of humanity. He quoted from a communication he received from Svāmi Nārāyaṇa and impressed upon his hearers the importance of the virtue of self-reliance and exhorted them to continue in the good work. The lecturer occupied about half an hour during which he kept the audience spell-bound. He concluded with a call on the members to devote their spare-time and energy in placing the Society on a firm and solid footing, appealed to the audience on the necessity of a home for the Society and said that the necessary funds would be readily forthcoming, if the members would only set to work at it. At intervals, there was the chanting of the Tamil Vedam to the accompaniment of music, which added to the enlivening of the proceedings. By about 8 p. m., the proceedings came to a close, and, with the distribution of *paṇsupari* and *chandana* and the sprinkling of rose-water, the assembly dispersed, after having spent a very pleasant evening."

Mr. Myron H. Phelps, B.A., LL.B., is now turning out an enormous amount of work in and about Jaffna, Ceylon, on behalf of the Śaiva Educational Association, by means of his admirable series of lectures. This gentleman is a native of New York and was a lawyer of extensive practice in that great city, which he gave up, in order to devote himself to movements of national regeneration. He is a great admirer and student of the Āgamānta, being the spiritual disciple of Mr. Ponnambala Rāmanāthan K.C., C.M.G., of Colombo. The teachings of the Āgamic Mystics have left such a deep impression on the mind of Mr. Phelps that he has assumed the Hindu habit and lives a thorough vegetarian. The great educational work which Mr. Rāmanāthan is now engaged in starting in Jaffna has attracted, for the time, Mr. Phelps into its service and we fully hope that the combined labours of these two talented servants of God will prove a powerful incentive to the furthering of Āgamic studies in that Island. Mr. Rāmanāthan has already completed the preliminary arrangements for the building of a National Girls' Boarding College at Maruthanamadam. Mr. Phelps' appeal also has, so far, been not in vain, as in response to it, the people have already promised to open a number of schools for boys and girls, in order to counteract the influence of Christian Missionaries. On Feb. 28, at the Hindu College Hall, Jaffna, Mr. Phelps addressed a large and influential audience on "Hindu Ideals and their Preservation," with the Hon. Mr. A. Kanakasabhai of the Ceylon Legislative Council in the chair. The address was one of the noblest utterances ever made by a Western in the East. The intense sincerity and feeling with which Mr. Phelps pleaded the holy cause of Hindu Religion and Civilization cannot be mistaken by any one that has read the discourse. We will publish the full text of the address in our next issue.

This is an exposition of Śaṅkara's Philosophy in Sanskrit, written by Śrīmatī Kāmākshi Ammāḷ of Advaitadīpikā. Māyavaram and published by Messrs. T. S. Nateśa Śāstriār and Co., Oriental Book-Sellers, Māyavaram. Mr. T. S. Nateśa Śāstriār has added an English translation to some portions of the original, and the whole book runs up to about 80 pages. As an endeavour at original Sanskrit composition, in prose, by a lady, the book deserves all praise, though the diction and subject-matter remind us of the scholastic disquisitions artificially elaborated by the Navadvīpa Tārkiḱs of whom Gaṅgeśopādhyāya is one of the best known. The peculiarity of their mode of writing is that it enables a man to write fluently and learnedly on a subject without edifying himself or the reader. It will enable one also to advance the most preposterous arguments, if arguments they be, to vindicate the impossible, and make good or prove any proposition that can occur to the human mind. The book before us betrays a great deal of the wordy Vedāntic lore that one is accustomed to hear from the lips of pseudo-Śāṅkarins in, their 'debating tournaments', but there is little to show that the lady has striven after a life of inward purity and spiritual culture. The translator is apparently her great admirer and states in an English preface that she is an Āṇḍhra Brahmin and, losing her husband when she was a girl, took to the study of Sanskrit Literature and Philosophy. As one of the few Brahmin ladies of South India, who can read and write Sanskrit with ease and grace, the authoress has our best wishes for her further progress in the line she has marked out for herself. But our parting counsel to her will be that, instead of following the lead of Madhusūdana-sarasvatī and Brahmānandasarasvatī, she may as well endeavour to study the writings of Sadāśiva-Brahmendra and Appay-dīkṣhitāchārya, as their expositions of the right phase of Śaṅkara's Mystic Idealism are sure to bring her nearer the Goal.

The Report of the Tamilian Archæological Society for the year just closed has recently been laid on our table, and it gives us great pleasure to say that it marks a useful record of progress in many directions. We extract the following paragraphs therefrom for the information of our readers :—

“ At the close of 1908 the Society had 86 members on its rolls. There were 14 new admissions during the year while the Society lost 3 members by death. The total strength therefore at the close of 1909 stood at 97 including members in Ceylon, London and Paris.

“ The Society regrets to record the loss it has sustained by the death of three members who were taking a keen interest in its advancement. The late Paṇḍit Tiruchittambalam Pillai of Coimbatore was a critical scholar of Tamil Literature who worked with much historic zeal. In the death of Mr. S. Kailāsam Aiyar, B.A., of Trichinopoly, the society has lost one of its chief guiding spirits. He was one of the prime originators of the T. A. Society and in various matters, literary and otherwise, connected with it he usually brought to bear a free, critical and unbiassed mind conspicuous for its wide grasp and liberal culture. In the years 1902 and 1903 he took a prominent part in working against the proposed abolition of the vernaculars from the University curriculum of studies and it may be mentioned that the inception of the T. A. Society was mainly due to his exertions in this direction. His untimely death is a great loss to the Society as well as to the Tamil Country. Mr. R. Śivakoḷundu Mudaliar of Madura who was also cut down in the prime of his life was an ardent lover of Tamil literature and gave promise of becoming a useful member of the Society in time.

As announced in the report for 1908, the *Tamilian Antiquary* No. 3 containing a reprint of the late Prof.

P. Sundaram Pillai's work entitled *Some Milestones in the History of Tamil Literature or the Age of Tiru Jñāna Sambandha* was issued in April 1909 with an introduction from the pen of M. R. Ry. Rai Bahadūr V. Venkayya Avl., M.A., Government Epigraphist, Simla, and a biographical sketch of the author by M. R. Ry. K. G. Śesha Aiyar Avl., B.A., B.L., High Court Vakil, Trivandrum. The book was long out of print and the Society in reprinting it has not only helped to satisfy the general public demand, but has placed the conclusions of the late Professor within easy reach of students engaged in active research work. As evidenced from some recent writings in the local press, the reprint has been the means of stimulating thought in the field of South Indian Chronology and thus indirectly helping the objects of the Association.

"As regards the collection of essays on the age of *Māṇikka Vāṣagar*, a portion was issued in December 1909 as *Tamilian Antiquary* No. 4 which contained two articles.—(1) "*Māṇikka-vāṣagar and His Date*", by M.R.Ry. K.G. Sesha Aiyar Avl. B.A., B.L., M.R.A.S., High Court Vakil, Trivandram, and (2) "*Māṇikka-vāṣagar and the Early Christians of Malabar*", by M. R. Ry. T. Ponnambalam Pillai Avl., M.R.A.S., Retired Excise Commissioner, Travancore. The first is a digest of several papers that have appeared from time to time on the much debated question of the age of *Māṇikka Vāṣagar* and Mr. K. G. Śesha Aiyar has done full justice to his work. In the second paper it has been suggested by Mr. T. Ponnambalam Pillai for the first time in South Indian Historical researches that the proper place wherein to search for the *Peruṇṭurai* of Tiruvāṣagam would be the West Coast of S. India and not the Pāṇḍiyan Country as the later Purāṇic writers supposed. This suggestion has naturally thrown open a fertile field for scientific research.

"No. 5 OF THE TAMILIAN ANTIQUARY, also issued in December 1909, contained the following papers :—

1. "Glimpses of Ancient Dravidians" by M. R. Ry. E.S.W. Senāthi Raja Avl., L.L.B., of the Middle Temple, Barrister-at-Law, M.R.A.S., M.A.S. and M.R.S., of Paris.

2. "The Augustan Age of Tamil Literature" by M. R. Ry. S. Krishnasāmi Aiyangār Avl., M.A., M.R.A.S.

3. "The Ten Tamil Idyls" by the late Prof. P Sundaram Pillai, M.A.

(4) "Tamilian kingdoms" by Dewan Bahadūr T. M. Raṅga-chāriyar Avl., B.A., B.L. and M. R. Ry. T. Deśikāchāriyār Avl., B.A., B.L.

"These learned essays were reprinted from various periodicals with a view to bring them together ready for reference in connection with the Society's work. The Society takes this opportunity to offer its thanks to the editors of those journals for having kindly permitted the articles to be reprinted.

"PROGRAMME FOR 1910:—As far as it can be foreseen it is proposed to issue as Tamilian Antiquary No. 6., Dr. Pope's Puṇaporuḷ, an epitome of the ancient work Puṇa-poruḷ Venbā Mālai, illustrated by quotations from Puṇanānūgu translated by him. M. R. Ry. J. M. Nallasvāmi Piḷḷai Avl., B.A., B.L., has kindly consented to write an Introduction to this work.

"It is also proposed to issue, in a collected form, papers and essays on the subject of Vālmiki Rāmāyaṇa and South Indian Sociology, as No. 7 of the series.

"It is expected that the second part of the papers relating to the *Age of Maṇikkavāṣagar* will also form one of the series.

"The issue of further publications in 1910 will depend upon the co-operation and literary assistance the members may be prepared to render during the year."

OUR BOOK-SHELF.

1. The Public, Jan. 27, Feb. 4, 11, 18, 25.
2. The Hindu Organ, Feb. 23, Mar. 2, 9, 16, 23.
3. இந்துசாதனம், Feb. 23, Mar. 9, 23.
4. The Indian Nation, Feb. 28, Mar. 7, 14, 21, 28.
5. சைவகுக்குமார்த்தபோதினி, Feb. 4.
6. ஞானசித்தி, Feb. 26.
7. The Theosophist, Mar. 1910.
8. Modern Astrology, Mar. 1910.
9. The Dawn and Dawn Society's Magazine, Mar. 1910.
10. The Indian Businessman, Feb. 1910.
11. Astrological Bulletina, Feb. 1910.
12. Planetary Daily Guide for All, 1910.
13. Mazdaznan Messenger, Feb. and Mar. 1910.
14. The Open Court, Feb. 1910.
15. The Ārya Patrikā, Feb. 26; Mar. 4, 12, 19.
16. The Trained Teacher, Feb. and Mar. 1910.
17. The Carlylean, Feb. 1st and 2nd Weeks, Mar. 1st and 3rd Weeks.
18. The Hindu Spiritual Magazine, Feb. and Mar. 1910.
19. The Oriental Mystic Magazine, Jan. and Feb. 1910.
20. The West Coast Reformer, Mar. 10.
21. The Mahā-Bodhi, Mar. 1910.
22. The Kalpaka, Mar. 1910.
23. Old Moore's Monthly Messenger, Mar. 1910.
24. Reason, Feb. 1910.
25. The Health Record, Feb. 1910.
26. General Report of the 34th Anniversary and Convention of the Theosophical Soc, 1910.
27. Śrī Kṛishṇa Sūkti, Jan. 1910.
28. செந்தமிழ், செளமியனா தைமீர்
29. The Critic, Mar. 15.
30. The Harbinger of Light, Mar. 1.
31. The Ceylon National Review, Mar. 1910.
32. The Prabuddha Bhārata, Feb. and Mar. 1910.

33. Theosophy in India, Mar. 15, 1910.
 34. *Agar*, Mar. 23.
 35. The Vegetarian Magazine, Jan. 1910.
 36. The Psychic, Pisces, 1910.
 37. Śaiva Bhāshya Sambodhini, Mar. 13.
 38. The Mysore and South Indian Review, Jan. 1910.
 39. Self-Culture, Mar. 1910.
 40. The International Police Service Magazine, Jan. 1910.
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VOL. X.

MARCH, 1910.

No. 9.

THE PSYCHOLOGY OF THE SHADADHVANS.

(Continued from page 286 of No. 8 Vol. X).

There is a further reason for calling or placing the Mantrādhvan, as the lowest. As I will point out presently, the *Nivṛtti-kalā* of the Kalādhvan, the so-called Srisṭi-chakra, inspires the Pṛithvi-tattva of the Tattvādhvan, the lowest evolute of the Māyā-mala or Paraprakṛiti. This Pṛithvic plane is the theatre where the "first thrill" begins at the instance of our Heavenly Father, rousing the Souls from their dark inanity called Kevalāvasthā, a condition which has been aptly compared by our Jñāna-Śāstras, to the existence of eyes with no light to see things by. The process of involution into the Āṇava-mala, called by some mystics as 'Entanglement', is complete, and the evolution or "disentanglement" now starts to do its momentous share of work. The Pṛithvic plane is thus a "critical plane" or, the point of the parting of the ways, the isthmus connecting the yawning abyss of *Pravṛtti* and the spiral and picturesque gallery of *Nivṛtti*. The first momentum towards *Nivṛtti* is imparted to the souls by the *Mantrā-varas* or *Mantradevas*, who are the servants of the Lord, in charge of the earliest process of the reclamation of the Souls to the pṛithvic plane or *Nivṛtti-kalā*, under the guidance of Brahmā and his deputies and assistants. This fact will furnish those that care to understand the Divine Mysteries sensed by the

Āgamāntic Mantra-Drashtās of old, with a pregnant hint as to the import of placing the Mantrādhvan as the last in the series of Shaḍadhvans. The Divine St. Mūlar has only three verses on the subject of Shaḍadhvans, on each one of which a whole volume of illuminative commentary can be written by those that are of God, as they alone are fit to interpret the words of God. He brings in the question of the Shaḍadhvans, in the midst of his soul-ravishing discourse on the Eighteen Avasthās of the Souls, the *raison d'être* of which will be clear as day-light in a moment. He describes the constitution of the Shaḍadhvans thus:—

தத்துவம் ஆரூறு தன்மனு ஏழ்கோடி
மெய்த்தருவன்னம் ஐம்பான் ஒன்று மேதினி
ஒத்து இருதாற்நிருபானுக்கு என்பானென்று
வைத்த பதம் சிலை ஒரைத்தும் வந்ததே.

Here the word வந்ததே is significant, referring to the supernal origin of the Shaḍadhvans, as waves of "Matter" of varying grades of fineness and grossness, from Nādam, the Infinite Root of Matter, when the Spirit of God moved upon the "face of the waters", the "Spirit of God" being the Light of the Lord, the Parā-śakti, and the "face of the waters", the Eternal Womb of Form, in which the whole subsequent Manifestation exists, like the gorgeous sheen of the pea-fowl's plumage exists in the pea-fowl's egg. We can now go a step further, and say that the Shaḍadhvans are the Cosmic "Conduction-Paths" by which the Light of the Lord called the Holy Spirit comes into touch with Matter, and the Corruption-bound Souls. I say "Cosmic", so that they might cover the Anḍam and the Piṇḍam, the Universe and Man. They also mark the Lines of Evolution along which "Matter" has unfolded its potentialities for good or evil, under the guiding Wisdom of the Divine Law. And they form, again, a Six-Chambered Nursery in which the Karma of Man ripens or takes effect. If these ideas were distinctly grasped, both with reference to the plane of the Paśu which is *pāśa-grasta*, and to the plane of the Pati Who, in the words of Master Nilakanṭha,

is "Sakala-kalyāṇa-guṇopetaḥ", although "triguṇarahitaḥ", and steadily kept in mind, we shall understand what the Āgamas and their inspired *Upabṛimhanas*, the Purāṇas, mean, when they so often harp on the subject of the Shaḍadhvans with dicta similar to these: "The Shaḍadhvans are the manifestations of Parā-śakti", the "Mahā-Māyā, Kuṭilā or Prakṛiti is transmuted into the Pañcha-kalās", "Mūla-prakṛiti is the author of the Shaḍadhvans", "The Shaḍadhvans are the manifested prapañcha", "The Śakti-Tattva pervades the Śāntyātita-kalā" and so on.

The higher Adhvan always contains or pervades the lower, in a definite manner, or they stand, as it is described in the Divyāgamas, in the relation of Vyāpaka-Vyāpya: the relation is also Kāraṇa-Kārya in a sense. The momentous position to note here is, the Bhuvanādhvan gives birth to the Varṇādhvan, and contains and pervades it, and in noting this step of Evolution we must clarify our ideas regarding "content" and "pervasion". In the Suprabhedha-Āgama hints are dropped to visualise, if I may so use the term, the conception implied in the statement that the "Sounds" take their origin in clusters of Sidereal Systems called Universes. Bhuvanas make Aṇḍas, or, as we might say in popular language, Sidereal Systems make Universes, and Suns and Planets make Sidereal Systems. The Āgamas say that 'Sounds' come into manifestation in Bhuvanas; and, therefore, the Bhuvanādhvan pervades or interpenetrates the Varṇādhvan. The parallel that I furnished, by way of hint, from the Pythagorean Mysticism, will help us to realize the idea intellectually, but its real import can be fully sensed, nay, seen and understood, only by those "Anointed Ones", who are established in God in *sahaja-samādhi*, waking or sleeping, who are Brahma-vid-varishṭhas in whom the Light of the Lord, called Śiva-jñāna, shines in ineffable lustre. And you should, at the same time, not forget for a moment that the Varṇādhvan, viewed from the stand-point of Life, rises from the Bindu, the Fertilized Ovum of this Prapañcha, after the four Vāks, the Sūkṣmā, the

of the Ātma-, Vidyā-, and Śiva-tattvaṣ of the Tattvādhvan, with which the other five Adhvans are intimately bound up, and has, as we will see presently, a good deal to do with the mystic sacramental rite known as Adhva-Śuddhi or Adhva-Śodhana, an aṅga of the Dikshās or major sacraments prescribed in the Kriyā-pāda of the Divyāgamas, preparatory to the consecration of the Soul to the service of the Lord, and with it, to its *bandha-vimochana*. The inter-linking of, and the inter-relations between the various Adhvans, have enough pabulum to offer for reflection to reverent seekers after God, and well may we exclaim in dazed wonderment, "Mysterious are the ways of God!", though we should not fail to add that they are never inscrutable to His "true children", for whom He removes the paraclose in the twinkling of an eye.

At the last stage of the Madhya-Jāgra-Avasthā, the Soul gets to understand the true Svarūpam of the Shaḍadhvans. Says that prince of Mystics, St. Tirumūlar* :

நாடியமண்டலமூன்று நலந்தெரிந்து
ஒகும்அவரோடு உள்ளிருபத்தைஞ்சும்
கூடுவர்கூடுகுறிவழியேசென்று
தேடியபின்னர் திகைத்திருந்தார்களே.
சாக்கிரசாக்கிரமாதித்தலையாக்கி
ஆக்கியதூலமனவாக்கி அதீதத்து
தாக்கியவன்பான் தாண்டவஞ்சார்ந்தது
தேக்கும்சிவமாதல் ஐந்தும்கிவாயமே.

Here is presented in a nut-shell the pith of the Āgamāntic teaching as regards the dawning of the knowledge of Shaḍadhvans, and the spiritual triumphs it brings on in its train. Let us see first of all what the Avasthās are that are recognized by the Āgamānta for the Souls. There are three Kāraṇāvasthās, causative or radical states: each one of which begetting, in its turn, a Kāryāvasthā, as a cause begets an effect. Each of these Kāryāvasthās is again divided into five Avasthās. The total number of Avasthās is thus eighteen, the primaries and

* The *Upamanyubhaktavilāsa* calls him Śrī-mūla-deva.

secondaries included. The Kevalāvasthā, in which the Soul is wrapped up in the darkness of the Primeval Śuddha-Māyā, in bondage to the Āṇava-mala, from the Dissolution of the Cosmos to its next Creation, or, to be more correct, from its final Involution to its complete Evolution, is often compared by the Āgamāntins, as I already pointed out, to the condition of the waking eyes in dense gloom. The Sakalāvasthā is the state of "awakening", when the Soul is redeemed from its Kevalāvasthā, and put on the wheel of Samsāra: the condition of the Soul is now compared to that of the waking eyes in darkness, relieved by lamp-light which later on "serves", in the language of Milton, "only to discover sights of woe, where peace and rest can never dwell". This is the condition in which we all are, I mean, most of us, the bulk of us. The Śuddhāvasthā is that glorious condition, realizable by all of us, whilst in the flesh, if we should progress sufficiently far in the culture of our Souls, in which the phenomenon of Śakti-nipāta, or the lighting up of the human heart by the saving Light of the Lord, occurs, and the Soul reaches the *Adhvanah pāram*, referred to in that Aupanishadic Master-piece of Mystic Wisdom, the Kaṭha, and glorified as the *Bhūmā* in the Chhāndogya-Upanishat. The Kevalāvasthā begets the five "descending states", Jāgra, Svapna, Sushupti, Turiya and Turiyātita which is sometimes termed Atitakevala. Similarly Sakalāvasthā begets the five "ascending states", phases of the so-called Madhyāvasthā, the Jāgra-turiyātita, the Jāgra-turiya, the Jāgra-sushupti, the Jāgra-svapna, and the Jāgra-Jāgra. The Śuddhāvasthā begets the five "Pure states", phases of the Nirmalāvasthā or the sin-less condition, the Nirmala-Jāgra, the Nirmala-svapna, the Nirmala-sushupti, the Nirmala-turiya, and the Nirmala-turiyātita. The series of "psychoses" which go by the name of Daśa-kāryāṇi, appertain to these Nirmalāvasthās, and the Adhva-śodhana is the chief preparatory sacrament which secures to the Soul, in the fulness of time, the ten "Spiritual Triumphs". The Jāgra-Jāgra to

* This is a quotation from memory and cannot vouch for verbal accuracy.

which Tirumūlar refers in the second of the two verses which I have just recited to you, is the fifth or the highest state of the *Madhyāvasthās*. In the first verse, he alludes to the three *Maṇḍalas*, and we should endeavour to know what they are.

The three *Maṇḍalas* are known as *Chandra*-, *Āditya*-, and *Agni-Maṇḍalas*. The lowest is the *Agni-maṇḍala*, the Plane of the Auroral Sheen, the plane that rises to view when the *Pratishṭhākalā* is reached. It is connected with the three centres of spiritual energy in the human subtle-body, *Mūlādhāra*, *Svādhi-śṭhāna*, and *Maṇipūraka*. The *Āditya-maṇḍala*, the Plane of the Sunny Glory, is intimately related to the *Vidyākalā* or *Samhāra-chakra*, and connected with the subtle and sensitive spiritual centres, *Anāhata* and *Viśuddhi*. The *Chandra-maṇḍala*, the Plane of the Nectarine Light of Gold, is related to the *Śāntyātita-kalā*, and the spiritual centres, *Ājñā* and *Sahasrāra*. The visions of these *Maṇḍalas* are a commonplace to those that are in wrapt spiritual communion, as they rise with the "Serpent-Fire", the *Kuṇḍalinī*, along the path of the *Suśumṇā*. But they usually occur only to such as have touched, by due culture under initiation from sanctified spirits, the *Nirmala-Jāgra-Avasthā*. The divisions of the *Pañchakalās* which I have been obliged to name here, and pass over without further explanation, will be dealt with at some length in a short while.

The "Inner Twenty-Five" of which Tirumūlar speaks, when he says, "ஒகம் அவரோடு உள்ளிருப்பதைஞ்சும்", in the verse under reference, is a mystic summation of the Thirty-Six *Tattvas*, by regarding the *Trans-Ātma Tattvas* as a unity, which they really are to such as are only in their *Jāgra-Jāgra-Avasthā* of *Madhyāvasthās*. With these explanations, it will now be clear that Tirumūlar lays down the proposition, based on his actual experience, that the Six *Adhvans* reveal themselves to the *Ārurukshu*, when he has reached the first rung of the *Nirmalāvasthā* ladder. At the same time, the chameleon-like *Sthūla-prakṛiti* with its triguṇic blandishments, the bane of the worldly-minded, recedes from his gaze.

Coming now to the question of the evolution of the Adhvans, we should consider its chronology or sequence. The time at my disposal is very short, and I can but take a rapid snap-shot of the field. From what I have already stated, it may have been gathered that, at the end of every Cosmic Involution, which is technically called *pralaya*, the latest in evolution dissolves into the later, the later into the late, and so on, the whole process reminding us, if I may be pardoned for the employment of a mechanical analogy, of that of a telescope, which was lengthened out to its full length, for actual use, being shortened in, in order to be put back into its case, or that of a big tree with its towering trunk, and waving branches of luxuriant foliage, sinking back to its original condition of an embryo-bearing seed. All the Adhvans undergo their disintegration or dissolution in an order that is the reverse of their evolution, till they are, so to say, lost in the Bindu, Kuṇḍalinī or Paraprakṛiti, the "Drop (or Zero)", the "Involved Spiral", or the "Meta-Radix of Matter", as the "primeval Root-Matter" is variously styled. There they rest awaiting the Lord's next call, as a ball of thread made up into a skein, awaiting its unwinding or disentanglement. But, our Mother Divine, the Golden-Hued Gaurī, the Sure Slayer of the "Buffalo-headed Demon", the Mahishāsura, from day to day, the Radiant Maiden whose sweet smile has ever been enough to reduce *Tripura* to ashes, the Light Inseparable of the Lord, that, in sheen, is sometimes spoken of as Flashing Green-and-Gold, the Holy Spirit of the Christian mystics, is totally different from this Paraprakṛiti or Mahā-Māyā, a phase *par excellence* of the eternal three-fold Pāśa or "Darkness". Yet, to be sure, "Heaven" and "Earth" really get to "kiss" and, aye, warmly, on that "high-way" which goes by the name of Kalādhvan, and it, on that account, assumes a highly important character, and it will be fully worth our attention to form some clear notions about its nature and constitution.

(To be continued).

V. V. R.

HINDU IDEALS AND THEIR PRESERVATION *.

Mr. Chairman, Gentlemen, Friends!

It is with much satisfaction that I rise to address a large and representative audience of Hindus such as this; for I feel sure that we shall find common ground—that, in fact, our views and sentiments are in the main the same. I was born as far from here as it is possible to get on this terrestrial globe, but this fact seems only to indicate the truth of the saying that space does not in fact separate, for in feeling, sentiment and sympathy I believe that I am as much a Hindu as any of you. Indeed, before I have completed this address you may think me more so—too much, in fact.

Well, this fellow-feeling of mine is the result of more than twenty years' study of your sacred books and association with such of your spiritually-minded men as I could reach. These have conferred upon me, as I will more fully explain later on, all that I chiefly value in my life, and have caused me to recognize a debt to India which I would gladly make any effort to repay. It is to give expression to, and to indicate to you, this fellow-feeling, that I have adopted your dress while among you.

A nation may best be judged by its ideals. They represent the goal of aspiration for its people, and the limit of their possible achievement. Their actual condition at any time will be measured by the extent to which their ideals find expression in their lives.

The ideals of the Indian people are noble and beautiful—the loftiest in the world. They are spiritual. They are embodied in the religion of your fathers, that soul-inspiring path to God which has no equal among men.

These precious ideals are threatened with destruction by Western influences.

* A lecture delivered by Mr. Myron H. Phelps, B.A., LL. B. of New York, at the Hindu College Hall, Jaffna, on Feb. 28 last. It has been specially sent to us by the Lecturer for publication, and we do so with immense pleasure.—*Ed. L. T.*

The West is not spiritual. It is material—almost a desert of sensuousness and intellectuality. But in this, its field of activity, the West is strong and proud of its strength; masterful, brilliant. The danger is that it may dazzle you and induce you to adopt its ways.

Let us then consider,—

First, What the Indian ideals are,

Second, What the Western life, by which they are threatened, in fact, is,

Third, How the danger which threatens may be averted.

I will mention first your sublime ideal of *Renunciation*. Other peoples have followed the path of *Desire*, of *Attachment*. Your ancestors first learned, and first taught, that to gain God the world must be discarded. Say the Upanishads, "not by wealth, not by offspring, by renunciation alone, Immortality is to be gained".

And let me not be misunderstood. The renunciation which I mean is not running to the jungle, adopting the Sannyāsin's robe, or deserting the duties of the world. It consists in this—while performing to the uttermost the duties of life, holding the mind and heart detached; always remembering that the spirit is free and stands apart; seeking no results, but performing action as duty, for its own sake; realizing the great fact that it is not I, but the Lord, Who is the actor. "He is the Constant Renouncer (*Nitya Sannyāsi*), Who neither likes nor dislikes", says the Blessed Bhagavān.

Such renunciation belongs to India alone.

Secondly, what is your ancestral ideal of success in Life? It is not honor among men, nor wealth, nor enjoyment, but Progress towards God. That life is held to have succeeded which carries a man nearer to that Supreme Goal than the last; that life has failed which leaves him further from it.

No other people in the world of whom we know has measured success in life by this kind of Progress.

Then, thirdly, your ideal of supreme success, supreme happiness, supreme achievement, what is it?—Gratification of the senses, or the intellect? Great wealth, honor, or distinction? Far from it. It is Union with the Supreme.

Then the Indian ideal of action. Your sages declare it to be action which is in accordance with *Dharma*; that is, action which is appropriate to the character of and acceptable to God. It is action squared to the rule of conduct declared by holy men.

In the conduct of life, among your ideals are,

Simplicity; reducing your wants to a minimum and adjusting them so far as possible to *what each man can do for himself*, in order that there may be more time for worshipping the Lord.

Neighbourly Love. Your neighbour is also to be worshipped. Relations among men should be so adjusted and maintained that love may grow in the heart. The purpose of life is the development of love. Hence the Hindu conception of *Law*, as a set of rules for the conduct of life which will best develop love in the heart; and the Hindu conception of *Justice*, as doing unto others as you would that they should do unto you—a norm of action ingrained in your civilization, ages before it was declared by Christ.

And *Peace*; where but in India shall we find the ideal of *Peace*? *Śānti, Śānti, Śānti*, Peace, Peace, Peace, is a refrain which echoes alike from the temple, the palace and the cottage, for you well know that in peace and quiet only can the path to God be found.

Another of your ancestral ideals in the conduct of life is *divorce from sensuousness*. Your sages knew that gratification of the senses must be restrained—that sense-gratification chokes love for God, love for the neighbour, kills the spirit. The West does not know this, or has forgotten it.

A distinguished English barrister, Sergeant Ballantyne, was brought to India to defend a Maharajah accused of murder. He travelled all over India, and afterwards was heard to remark

that none of the languages of India contained a word for "comfort", nor had he found the article. Your people know that too much attention to the comforts of the body leads one away from the Lord.

Giving, generosity, unselfishness, is another of your ideals. Your sacred books say that others must be realized; that there is no other road to salvation. By the suppression of one's self, love must be nurtured. One of your wise men has said "The practice of giving suppresses the proclivity of the mind and hand to receive, and is the directest road to renunciation."

"There are two tendencies in living—that in which giving is habitual, and its opposite. The consciousness becomes trained in one direction or the other. The habit of giving may be practised until receiving is a desecration".

And it is well to note that according to your sacred books, giving does not result in worldly loss. The bounties of the Devas come to those who give. Rain does not fall because men's hearts become dry. Whole communities are wiped out because they have no moisture of love in the heart. It has been said:—

"Whenever you see men congregated and prosperous, be sure that if you examine, you will find some among them who are true lovers of the Lord and of men. A city may be preserved because of a few generous people. A country having such men is *punya bhūmi*."

Gentlemen, the contemplation of such ideals as these ennobles the soul. They breathe inspiration. They stimulate aspiration. They are like heaven-wafted mountain air—pure, invigorating, stimulating.

These ideals and others like them are claimed by all India. Nowhere else in the world will such ideals be found. They are the soul of your literature and religion. They are your most precious and splendid possession; your noblest heritage, embodied in the lives of your ancestors.

Let Western influences mould the minds of your children, and these ideals will disappear. In what are but a few years in the life of a nation, they will be forgotten.

And what will take their place? What can take their place, but the aims, the modes of life, of the West? I do not say ideals, for they are not ideals—they are not worthy to be so named.

We must now turn to that picture. Yet, being a Westerner, why should I tell you things that do not reflect credit upon the West? I do so because these are things which you have a right to know; and because there is a higher loyalty than loyalty to country, or to locality. There is loyalty to truth, to God and to our brother man.

You have the right to know two things—first, what is the true nature of that social structure which demands your allegiance and which threatens to supplant your own?

Second, what has this much-vaunted Christian Church, which invites you so urgently to her fold, accomplished in her own land?

As to the first of the Indian ideals which we have considered, *Renunciation* or *non-Attachment*, no such thing is known in the West. It was taught by Christ, but has been completely forgotten. The worker in the West looks first and always to the *results* to be accomplished. By them all action is measured and valued. The actor does not stand separate from the action, nor has he any thought of the freedom and independence of the spirit. He is wrapped up in the action and the anticipated results. It is the sort of action which leads to endless rebirth.

Success in life in the West is esteemed to be the achievement of wealth, honour, social position, distinction; the *Highest Happiness* is found in gratification of the senses, the tastes and the intellect, in palaces, yachts, motor-cars, flying-machines; in art, literature and sport, one much-sought-form of which is the

killing of animals and birds. Progress towards God, Spiritual Growth, Union with the Supreme, have no place here.

Instead of action according to *Dharma*, each man in the West aims to act *according to his desire*. Personal will is pushed to the uttermost. The check is not God's Will, but *not getting found out*. It is discovery that is the crime.

Instead of *simplicity*, we find in the West an ever-increasing *complexity*. Year by year the burden of *things* increases. More and more numerous become the number of these considered necessary to living. The burden of possessions has become well-nigh insupportable. Life is crushed out. Of course little time is left for worship, or for the consideration of spiritual things.

I fear that you have already suffered seriously in this respect from the influence of the West. The apparel of the people I meet is largely European—and so is the furniture of your houses. Your horses and carriages are for the most part imported. Even this hall, in this Hindu seat of learning, has European furniture. I think this is all a most lamentable mistake. Your ancestral appointments were more fitting, in every way better. How much more attractive and harmonious to the surroundings were the mats spread on the ground in the school houses in which I have been speaking, than these benches and chairs! Why should you change, even were the change to your advantage, instead of to your detriment, as it is? The dignity of your race should be upheld. European influence is but a thing of yesterday in the life of India, and will soon be a dream of the past.

But the important practical fact is that the cost of living is increasing. I am told that it is fourfold what it would be, had the simple habits of your ancestors been maintained. It follows that the time you can give to the real things of life is in like measure abridged.

Yet notwithstanding the increased cost of your living your ancestors led a more rational life, and I think you will admit

that they were happier, than you. They certainly had a greater control over their time and therefore of their lives; they were more free.

This should give you pause. It is a most serious reflection. Complexity is the great burden of Western life. I strongly counsel you to avoid it.

For *Neighbourly Love* as a rule of life, the West has substituted *competition*—keen, cruel, destructive. That means, not taking a fair return for your labour or your goods—not being satisfied with a fair profit, but *getting all you can*, whether your neighbour lives or starves. Competition is that treatment of others which will aggrandize you most, at their expense. It destroys love. It is worse than war. It results in horrible poverty.

It is said that one third of the population of England are wretchedly poor, in a state of actual suffering from poverty. I was in London last October. The nights were cold and wet, and 1500 to 2000 homeless people spent each night on the street called the Thames Embankment, shelterless and numb with cold. It was simply heart-rending.

In the provinces of England the condition is said to be still worse. Great numbers of people are huddled into factories, where they lead mechanical, dreary, unhealthy lives. The operations in many of these factories permit the escape into the atmosphere of chemical fumes poisonous to life, by which all vegetation is destroyed for miles about. But people continue to live there, though they become prematurely old, toothless and bald. Last June, when the Imperial Press Conference was held in London, the assembled Editors were taken on a tour all through the United Kingdom; and one of them wrote to his paper in Canada, that the most impressive fact encountered on the whole journey was the lines and masses of gaunt, hollow, *hopeless* faces which lined the streets of the manufacturing towns—the haunting hopelessness of those faces he should never forget.

Peace is not sought by the West, but avoided. There, excitement, novelty, is the soul of life. It is sought in politics, in sports and games, in balls and entertainments, in theatres, operas and music halls, in sensational journalism, in horse races, in fast travel, by train, motor-car and flying-machine. Since the time of St. Paul and the Athenians of old, the men of the West have ever been alert to "see or hear some new thing"

Instead of your ideal of non-sensuousness, the West eagerly seeks sense-gratification, in feasting, wine and strong drink, women, fast horses, fast means of travel, and all the innumerable comforts and luxuries of Western life. It has been aptly said that in the West "civilization" and "comfort" mean the same thing.

Even its priests, its ministers, its spiritual men, live luxuriously. Many a clergyman spends upon himself and his family a sum equivalent to 15,000, 20,000, 30,000 rupees, each year, paid to him for his services as minister of the Gospel. Nothing can better indicate to you than this, how far asunder are the Eastern and Western conceptions of spirituality.

From this blindness to the dangers of sensuousness has arisen the curse of drunkenness, which, having come to Ceylon and India in the train of Western civilization, is now blighting and destroying your people.

I rejoice that I can ascribe generosity to the West. That virtue it has, and it means much. Splendid sums are given to education; there are magnificent public charities.

Industrial Development is much heard of as an aim of Western life. It is a function of properly ordered industry to minister to the growth of spirituality—to train and sharpen the mind so that it may at length become a proper instrument for the unveiling of the spirit. But this, the real purpose of industry, has never been learned in the West, and Industrial Development has taken a direction which wholly ignores and

suppresses this true function of work. Men are cooped up in factories, thousands in a single building. They are made into machines. A man may spend his life in fashioning the points of pins. Their souls are stifled, their minds dwarfed. And all this soul-destruction is for what? To multiply objects of sense-enjoyment.

Finally, the great Shibboleth of the West is *Progress*. Progress towards what? No one knows. It is concerned with the multiplication of forms of matter—the subdivision and re-fashioning of *Prakriti*, of which the changes are endless. There is Scientific Progress, Political Progress, Social Progress. But as to Progress towards God, it is not so much as heard of. Here too, as in all else which characterizes the West, the ultimate object of effort is the comfort and convenience of the body and the diversion of the mind.

So the chief features of Western life—those which characterize it—may be summed up as—

Pursuit of excitement, sensationalism,

Pursuit of wealth, social position and distinction in the state,

Pursuit of gratification of the senses,

Pursuit of those pleasures which minister to the more refined tastes and the intellect, in the fields of literature, scholarship and the arts.

And in these pursuits the "rule of the game" is competition—self-aggrandisement, without attention to the sufferings caused thereby to one's neighbour.

So it is, in its broad aspects, a civilization without a God, without a religion.

I do not mean to say one will not find in the West good men—spiritual men. There are many of them—some in the Churches, but more outside of the Churches. There are many groups and associations of men and women intent on spiritual growth. There are lovable traits of character and life which, did time permit, I would gladly picture to you. For instance,

there is the American university life, which for quiet, repose, dignity and artistic charm, is almost ideal. But these exceptions only emphasize the main proposition which I have advanced. The social, civic, public life—the life of the masses of men—goes on just as it would go on if men had actual knowledge that there was no God. Probably at least three-fourths of the men of America—I speak of America because I know it best—I think other parts of the West are much like it in this respect—go through the business and pleasures of the day, from the time they rise in the morning until they retire at night, without a single thought of God or spiritual things. The Churches have become for the most part mere social clubs, where men go to meet their friends and acquaintances. "Religion" is put on and discarded with Sunday clothes.

It is true that Christianity teaches better things than these; but it is powerless to guide or control men. Why is that? I ask you to attend carefully to my answer to this question, for I think it lies at the foundation of all the differences between the East and West, and is most important to be clearly grasped and always kept in mind. It is because Christianity is practically, at present, a dead, or dormant, religion. By that I mean this Christianity was founded 2000 years ago by wise and spiritual men—men precisely like the *jivan-muktas* or sages now, and always in the past, to be found in India. Jesus and Paul and John, being men of true spiritual discernment, taught the highest truth. Their words were recorded, and constitute the new Testament of the Christians. But those wise teachers have not had a line of successors. It is hundreds and hundreds of years since there was in the Christian Church a teacher who had direct knowledge of God and spiritual things. Thus *the Church has forgotten the meaning of its Bible*, and has no living witnesses to interpret it. So men have been forced since ancient times to depend upon the *mind* for discovering the meaning of the words of Jesus—a task which the mind without spiritual illumination is inadequate to fulfill. It is the nature of the mind to diverge and multiply. Thus many interpretations of the

ing you these things, though some of them do not redound to the credit of the land of my birth. Religion—the preservation on the earth of lofty and spiritual ideals—is dearer to me than a thousand Americas.

Look, then, on this picture and on that. On the one side these noble and spiritual ideals; dearer than wealth—dearer than life itself; leading directly and luminously to the footstool of the Almighty.

On the other side a waste of arid materialism.

Shall these ideals be submerged by this avalanche of sensuousness and intellectuality?

This Christian Church which is pressing you so hard—luring you with offers of almost free education for your children—ask it what it has accomplished in its own land? Ask it to explain the empty Churches, the dearth of spirituality, the carnival of sensuousness, prevalent in the West. Would it plunge India and Ceylon into this gulf?

No, Gentlemen; Westerners are not the men to consult about religion. They are excellent authorities on stocks and bonds and railways and motor-cars and flying machines. But don't ask them about religion, or take their advice. On that subject they are ignorant.

I am told that great changes have occurred in Jaffna of recent years: that fifty years ago there were here probably a thousand paṇḍits, men learned in your sacred books, while now the number can almost be counted on the fingers, that at that time there were Hindu schools for primary and higher education in every village, while now there are hardly a hundred in the entire district. I am told that your boys often leave school taught to read, write and speak well the English language, but not Tamil; that many of your educated men do not know Tamil as a literary language; that leading men among you can be eloquent in English but not in Tamil. I am told that the ancient simplicity of your life is departing,—in a word, that you are becoming denationalized. I have talked

with some of the greatest living Indians upon the subject, and I have found that they regard the situation with alarm.

"The coming of Western nations into our country", I am told by one of these, "is changing India. They bring with them their selfish mercantile principles, their worship of manners and wealth, and, as a consequence, the religious simplicity and the beautiful devotion to God and neighbour that prevailed among us are in danger. It is the wedge of selfishness and sensuousness that, entering in our midst, will destroy us if we do not take care".

In this Kali-Yuga it is easy to descend,—the tendency is everywhere downwards. Your books say that in this age spirituality may be extinguished, even in India; that the Vedas themselves may disappear.

And you have much to contend with. The Missionaries have been very subtle—very adroit. Finding it impossible to convert you, they attack your society through your children; and if you continue to give them your children for education, they will certainly succeed. Humanly speaking, there is no hope for you.

It is a matter of easy demonstration. They are now educating at least three-fourths of the children of this district. Is it not certain that these children, though they may for the most part remain nominal Hindus, will become acquiescent in the Christian Church—more ready even than you to send their children to Mission schools? And can anything be more probable than that their children and grand-children will become, first nominal and then genuine members of the Christian community?

I think beyond question that unless you arouse yourselves, Hindu civilization and religion in Jaffna are doomed. I doubt whether India is not at present seriously threatened; but your numbers and resources are too small to stand against these onslaughts without the greatest vigilance.

(To be continued).

M. H. P.

JÑĀNA VĀSISHṬHAM

OR

THE DIALOGUES OF VASISHṬHA ON WISDOM.

(Continued from page 290 of No. 8 Vol. X.)

Nothing is so mean and worthless as this body, the dwelling place of the ego, with his wife desire, and handmaidens the organs of sense and action. Fleeting riches and royalty and body, are they worthy to be sought? In a little while they disappear. Rich and poor alike are subject to age, disease, death. What profiteth this body? Infancy is more restless than waves or lightning or woman's eyes; it eats dirt, is easily moved to joy and sorrow, it calls to the moon, is the home of folly, ever breeds fear to parents and guardians. Passing from infancy to youth greater dangers wait. Youth is attacked by the demon lust in the cave of the heart. None so learned or wise but in youth is deluded and blinded. Youth is a mirage which torments the deer, mind, sinking in the slough of external objects. Only those rare ones, who cross the dangers of youth and in youth attain wisdom, are worthy to be called *men*.

What is the attraction of woman's beauty? Analyse the component parts of her lovely body—flesh, bone, blood, mucus, and the rest—and then, if you think it beautiful, hanker after it. Women's breasts, once decked with strings of rarest pearl, become the food of dogs in the burial-ground. Her soft fragrant locks, her eyes that deal destruction, who can escape their power? Pleasant at first, painful in the end, she is Cupid's net to catch men, she is the bait by which the death-god catches them into hell. I seek not the pleasures of woman, that chest of love, jealousy, anger, locked with the lock of dire sorrow. Deliverance from sexual desire is the beginning of heavenly bliss.

Old age, which follows on youth, is a time of greater sorrow still. Wisdom runs away from old age as love of first

wife runs away from the heart of him who has married a second. Weakness of body, disease, excessive desire, inability to satisfy it, are the lot of the old. Their tottering gait, their failings, are the laughing-stock of children and women, of servants, kinsmen, and friends. Desire comes home to roost in old age, fear of the next world torments it. Gray heads are ripe fruit to feed the messengers of death. The king of death comes in state attended by an army of diseases and fanned with *chouris*¹ of gray hair. He lives in a palace washed with gray, and his wives are weakness, disease, danger. What availeth life so beset with pain and sorrow at every step, its string hourly gnawed by time?

What thing in the universe can escape Time, which swallows all like the fire that dries up oceans? The greatest and the least he destroys—he will not grant a moment's grace. Oceans and mighty mountains yield to his power as a leaf or a grain of dust. Worlds resonant with the buzzing of countless gnats, are apples dropped by the tree of Time. With his eye, the sun, Time watches throughout the ancient garden of the universe and eats the fruit as they are ripe, to wit, the warders² of the world. He wears a necklace of world-clusters strung on the three strands of the *guṇas*.³ He hunts game in the forest of the

¹ Tail of the *Yak* (a wild ox of the mountains of Tibet) used by Eastern princes as fans and fly-flappers.

² Regents or presiding deities appointed for the four cardinal and the four intermediate points of the compass by Brahma at each creation of the world.

³ The *guṇas*, the three ingredients or constituents of nature, corresponding pretty closely to the three principles of the soul according to Plato (*Republic*, IV. 441 E, 442 A):—

- (1) *Sattva* (*logos*)—Purity or goodness, producing illumination and mildness, wisdom, grace, truth, &c.
- (2) *Rajas* (*thumos*)—Passion or energy, producing activity, and variability, mental exertion, courage, learning, &c., and also worldly covetousness, pride, falsehood, sensual desire.
- (3) *Tamas* (*epithumia*)—Darkness or ignorance, producing sluggishness, arrogance, lust and other depraved attachments.

universe. He gathers into his death-chest, falling worlds; at intervals, of ages, at the great *Kalpa*¹ time of destruction, he gambols in the oceans as in a pond. Time, too, yields to the power, of the great Goddess of Destruction, who rangeth like a tigress through the universe, destroying all, the earth her drinking cup, the worlds flowers on her neck, her pets time and the terrible man-lion whose thunder-roar is death, the unreal her bow, pain her arrow, the celestial regions her tiara, the infernal worlds her anklets fastened with the cord of sin, the mountains Himavān and Mahāmeru her earrings with pendants sun and moon. She wears the heads of Brahmas, Vishṇus, Rudras, and, terrible to herself, she danceth the peerless dance at the final dissolution of the universe.

The universe, according to Hindu philosophers, has been created and destroyed times without number, and will be again and again created and destroyed, not in the sense of being created out of nothing and reduced to nothing, but in the sense of being projected or evolved (*Sṛishṭi*) out of cosmic stuff (*mūla prakṛiti*) and of being involved or withdrawn into it (*Samhāra*). The manifestation of the creating or evolving energy of God is called Brahma, of the preserving energy Vishṇu, and of the destroying or involving energy Śiva or Rudra. These three manifestations constitute the Hindu Trinity, and each has a time-limit counted by thousands of millions of years. At the end of the cycle they all withdraw into the absolute Godhead, to come forth again.

The whole universe, continues Rāma, is fleeting and unreal. It is born and dies, it dies and is born, without end. The deluded mind faints with desire. Youth wasted flies, the friendship of the wise unsought, freedom and truth far away. Attachment to the fleeting things of the world is the chain that binds to birth.² All living things perish. The names of countries

¹ *Kalpa*, or the duration of the universe, is supposed to be 36,000 times 432 million years, at the end of which it is destroyed, and after a pause again created.

² Reincarnation, to which the soul is subject until it becomes pure and ripe for union with God.

change. Mighty mountains become dust. Oceans disappear. The quarters of the sky vanish. The starry worlds, the celestial hosts, the holy Rishis pass away. The lord of the polar star dies. Time, space, law cease. Brahmā, Viṣṇu, Śiva, merge in the One Reality, the pure substance ineffable. The whole universe is mean and naught by It.

Sunk in petty enjoyments, thinking them so wonderful, the world perisheth. If the day is not spent in treading in the footsteps of the wise, whence cometh sleep at night? Wives and children and gold are sought and loved as ambrosia. For them nothing is left undone. When the time of parting comes, they are more painful than deadly poison. Every foe overcome, surrounded by every prosperity, one liveth happily, sole emperor. Lo, from somewhere comes sudden death and cuts him off. Wife, children, and the rest are travellers meeting at a fair. The lives of Brahmas¹ are but a second. The difference between long life and short life is a delusion. Mighty power and prosperity, learning, deeds all pass away and become mere fancies—so do we. Pain and pleasure, greatness and smallness, birth and death, all are for a moment. A hero is killed by a weakling, one man kills a hundred, the mighty become low and the low mighty. All goes round and round. "I care for none of these things. I care for neither life nor death. Grant me, O sages, calm and peace of mind. My heart yearns for union with its Lord, and is distressed as a woman parted from her beloved. What is that state without pain, fault, doubt, or delusion? What is the state incorruptible? Ye sages know it. Declare it unto me. I want neither food nor drink nor sleep. I will not perform religious rites nor royal duties. Come weal, come woe. I care not. I stand still, doing nothing. I welcome death."

¹ A day of Brahma = 432 million years of man. 360 such days constitute a year of Brahma, and 100 such years his life-time, or a *kalpa*, which is equal to 36,000 times 432 million years, the duration of the world.

Such an appeal it was impossible to resist, and the discourses which constitute the *Jñāna Vāsishṭam* were the answer

III.—STORY OF SUKAR.¹

The first discourse is attributed to Visvāmitra, who relates to Rāma the story of Sukar and comments upon it. Though short, it is interesting in more respects than one. It shows that in those times, as now, though not generally known, the Brahmins were not the sole custodians of spiritual knowledge, but were even glad to seek it from men of other castes, as in this instance from one of the royal caste. Indeed it would appear from the *Chāndogya Upanishad*, V., 3, 7, that in ancient Vedic times a Brahmin was not deemed fit to receive instruction in the mysteries of spiritual knowledge. A Brahmin is there represented as seeking instruction from a king who tells him that no Brahmin was ever taught such knowledge, this being reserved for the Kshattriya or the royal caste. The king was, however, induced to make an exception in this instance. The fact that verses so prejudicial to the interest and dignity of the Brahmin-caste occur in writings, which now for three thousand years have been in their sole charge, is remarkable, and is strong testimony to the authenticity of this particular Upanishad.

The term Brahmin had once a purely spiritual meaning, viz., one who had seen God (*Brahm*, or the Supreme). Any one of whatever caste who had attained the vision or knowledge of God, was called a Brahmin. The descendants of such men gradually crystallized into a caste, which after a time lost all spiritual culture and even came to be regarded as unfit to receive spiritual instruction. The Brahmins, as a caste, then became what they are now, ritual priests, whose duty is to conduct public worship in the temples and to perform the countless domestic ceremonies of the Hindus. The aim of this ritual is to develop spiritual life in the laity and prepare the

¹ This is the Tamil form, in the honorific plural, of the Sanskrit *Suka*.

soil for the seed of the spiritual priest. The relationship of the latter to his disciple is a purely personal one, and no caste, race, or sex-qualification is necessary either for teacher or pupil, for the Spirit has no caste, race, or sex. A person of a low caste, or even an outcast, may be a spiritual teacher. This rule has lightened the burden of the Sudra's lot, for it throws open to genius the highest of positions. The best known of modern Hindu sages, Rāmākṛishṇa Svāmī of Bengal, who died in 1886, and whose life was written by Professor Max-Müller, had for his teacher a woman, who was for him what Diotima was to Socrates, and inspired in him the same devotion, love, and gratitude.

It is related of Śaṅkarāchārya—the great Hindu philosopher and apostle, to whom I have already referred,—that on one occasion, while travelling with the pomp suitable to his dignity, he suddenly met on the road a Paria bearing a load of beef fresh slaughtered and dripping with blood. Shrinking from the sight with a holy Brahmin's horror, he called out imperiously to the outcast to move out of sight. "Whom dost thou order," answered the Paria with amazing boldness, "to move out of sight—the spirit or the flesh?" Śaṅkarāchārya, remembering that the flesh of his own body did not differ from that of the Paria or the beef, and realizing that the all-pervading Spirit of God was equally in Paria and Brahmin, recognized in this outcast his long-awaited-for spiritual teacher, and descending from his palanquin prostrated himself at the Paria's feet. The Paria, who was (it is said) no other than the Lord Śiva, vanished. Śaṅkarāchārya's conversion dates from this incident, and to him Hinduism owes more than to any other man.

(To be continued.)

P. A.

IRAIYANĀR = AGAPPORUL.

(Concluded from page 299 of No. 8 Vol. X.)

HIS TITLES. The king is styled Vāṇavaṇ²⁸ (Chēra), Šembiyan²⁹ and Sōḷaṇ³⁰ (Chōḷa), and Teṇṇavaṇ³¹ (Pāṇḍya). He was so styled, because he claimed to have conquered the territories ruled over by the Chōḷas and Chēras. He is also called Poṇṇinaḍaṇ (Lord of the Kāvēri country), v. 309, and Kaṇṇi = pPerumāṇ (lord of the country about the Cape Comorin), v. 36.

HIS DATE. The two Šinnamanūr Plates recently discovered by Mr. G. Venkoba Rao give the following genealogy for the early Pāṇḍyas³² :—

- (1) Jayantavarman.
- |
- (2) Arikēsarīn, Pārāṅkuša, Māṇavarman; conquered the Pallavas at Šaṅkaramaṅgai.
- |
- (3) Jaṭila.
- |
- (4) Rājasimha I.
- |
- (5) Varaguṇa Mahārāja.
- |
- (6) Šrīmāra, Šrivallabha, Ekavīra, Parachakrakōlāhala; conquered Mayā Pāṇḍya, Kēraḷa, Simhaḷa, Pallava and Vallabha.
- |

- (7) Varaguṇavarman. (8) Parāntaka, Viranārāyaṇa, Šāḍaiyaṇ, fought at Kharagiri, seized Ugra

²⁸ vv. 74, 77, 130, 117, &c.

²⁹ vv. 207, 304, Šembiyan is the same as Chōḷaṇ.

³⁰ v. 117.

³¹ v. 117.

³² *The Annual Report* of the Assistant Archæological Superintendent for Epigraphy, Madras, for 1907, p. 66.

and destroyed Pennāgaḍan,
Married Vaṇavaṇ-Mahādevi.

(9) Rājasimha II. *alias* Mandara-
gaurava, Ambimānamēru.

The Āṇaimalai Inscription of Parāntaka *alias* Māraṇjaḍaiyan, discovered by one of us and published by Mr. G. Venkobha Rao, gives the date 770 A. D.⁸³ With the aid of the information gathered from these sources, we can find the period of Arikēsarīn Parāṇkuṣa *alias* Māraṇ of the poem we are discussing. The hero is said to have fought at Śāṅgamaṅgai and Nelvēli against an unmentioned foe. From the fact that the former place is situated near Conjeevaram, the capital of the Pallavas, we might infer that it must have been fought with Pallavas. This conclusion is borne out by the statement made in the Sinnamanūr Plates, where Śāṅgamaṅgai is called by the more correct name of Śāṅkaramaṅgai. Mr. V. Venkayya rightly guesses that this battle must have been the same as that fought by Nandivarman Pallavamalla and his general Udayachandra at Śāṅkaragrāma, and hence Māraṇvarman *alias* Arikēsar. Parāṇkuṣa must be the contemporary of Nandivarman Pallavamalla of the Udayēndram grant. This Pallavamalla is supposed to have died about 760 A. D. The Parāntaka-Māraṇjaḍaiyaṇ of the Āṇaimalai Inscription has been identified by Mr. G. Venkoba Rao with No. 3 of the genealogical table given above, and should therefore be the son of the hero of the poem. Neḍumāraṇ of *Iraiyaṇār = agapporul*, therefore, being the father Parāntaka *alias* Māraṇ-Saḍaiyaṇ or Jaṭila, whose date is 770 A. D., and being a contemporary of Nandivarman Pallavamalla, who died in 760 A. D., must have lived during the middle of the 8th century A. D.

The date of the Sūtras.—In addition to the narrative we have given in full above, which occurs in the *pāyiram* portion of the Commentary, there is a passage at the end of that portion

⁸³ *Ep. Ind.*, Vol. VIII., p. 317.

which says that the *Sūtras* were composed during the time of the Pāṇḍya king Ugra = pperu-vaḷudi, or the last of the 49 kings who patronised the last or the third Saṅgam the reason for its composition being that the deity of Madura took pity upon the king, who was sincerely regretting the loss of *poruḷ* = *adigāram**. Who this king was we are not in a position to say definitely in the present state of historical knowledge of that period. But he does not seem to be identical with the Neḍumāraṇ of the illustrative verses. This much is certain from the *payiram*, viz., that the composition of the *Sūtras* was contemporaneous with Nakkīrar, the original propounder of the Commentary.

We saw above how the *payiram* portion of the Commentary relates that the substance of the Commentary was composed by Nakkīrar and handed down to nine generations of disciples. Thus it appears probable that Nakkīrar taught the interpretation orally to his son, which was similarly transmitted by him down to Muṣiri-āṣīriyar Nilakaṇṭaṇār, who, or whose disciple, probably reduced the matter to writing.

Coming to the body of the Commentary, the fixed point from which we should start is furnished by the references to the Pāṇḍya king, Neḍumāraṇ, in the illustrative verses, whose age we have assigned to the middle of the 8th century A. D. In regard to these verses there is but one possible theory, viz., that they were subsequently added by the person, whoever he was, who might have reduced to writing the matter handed down orally from Nakkīrar. Then the date of Nakkīrar, and consequently the date of the *Sūtras*, should be earlier than the middle of the 8th century A. D. Anyhow it cannot be earlier than 750—270 = 480 A. D. ; working backwards by allowing the usual 30 years for each of the nine generations of pupils.

* See p. 11. This is very strange, since the *payiram* says that the *Tolkāppiyam*, which contains the entire *poruḷ* = *adigāram*, was current during the 2nd and 3rd Saṅgams and it survives in its entirety to the present day. What had become of the *Tolkāppiyam* in the days of Ugra = pperu-vaḷudi?

This is the earliest possible date, but perhaps the true period in which the *Sûtras* were composed lie somewhere between 500 to 700 A. D.

PLACE NAMES MENTIONED IN THE WORK. Of the places that are mentioned in the work some might be easily identified; thus:—

Vilīṇam is situated on the sea-coast 7 miles South of Trevandram.

Koṭṭaru is a flourishing town near Nāgarkoil in South Travancore.

Pūlandai is perhaps the modern Pūlam in the Tinnevely District, notorious for its Maṛava highwaymen.

Kaḍaiyal is the modern Kaḍayam, a station on the Quilon-Maniyāchchi branch of the South Indian Railway.

Kuḷandai is also in the south of the Tinnevely District and contains a Vaishṇava temple praised by the Śrivaishṇava Ālvārs (saints).⁸⁶

Vaṭṭaru, another place sacred to Viṣṇu and sung by Ālvārs, is situated in the South Travancore.⁸⁶

Nelvēli is Tinnevely, the chief town of the district of the same name.

Śaṅgamangai is near Conjeeveram and is noted as the birth-place of the Śiva devotee Śākya-Nayaṇār.⁸⁷

Ševūr is known to be the scene of a battle fought between the Chōḷa Parāntaka II and Vira Paṇḍya. According to this work, it was also the site of a battle fought between Neḍu-maṛaṇ and the Chera king. Hence, it must be looked for in the south of the Tinnevely District.

We are unable to identify the rest of the places.

M. K. N.

T. A. G.

⁸⁶ *Nammālvār.*

⁸⁶ *Nammālvār.*

⁸⁷ *Vide Śākya Nāyaṇār Purāṇam, verse 2, Periyapurāṇam.*

THE STORY OF A DEAD SELF

In love-organized labour, there is no question of mine and thine. Humanities after humanities come and go—without leaving a trace behind them. Over their fates and deeds silence falls. Towers of height and statues of stone crumble to dust. Vast continents and expansive oceans find their graves. Fiery suns and brilliant stars fall into the gloom of death. This very Universe lives to die. Nerve and fiction light up the mysterious senses: the senses work out the wondrous perceptions: the perceptions with all their beauty and glory die out into nothingness. I let malicious slander to sting itself to death. My courageous and thoughtful patience makes of them a wreath of flowers of joy. Give me a starless night of poverty, and a moonless gloom of obscurity—I still have the calm light of joy. Give me Penury's roofless hut, and squalid cell, and it must be to me Pride's golden palace. Though my crown appears to be all of thorns of misery, to me it is all interspread with flowers of joy. Pillowed on the thorns of the present, with the dreams of the past, I awake myself with pleasure to look into a dark and dreary future. Enduring the unavoidable with an indomitable patience, defying with a loving courage the foul lies, the ridiculous conceit, the idle and malignant pretensions of the vain and villainous I have braved my last hour. A Shelley, with his whole time devoted to the creation of beauties of literature, might be an idle vagabond to a society which worships successful idiots and clever impostors. Not for profits, not for reputation,—the man of Genius does his work. Goethe, a most powerful intellect of his day, had to say—"If Europe praised me, what has Europe done for me. Nothing. Even my works have been an expense to me." But for his wife's fortune the brave Carlyle who has torn asunder a thousand shams would have perished in his earlier days, when Fame was slow, in coming to him. We are not living amidst gods, Sir. Think of the Great Past! Think of the glorious Rome! What mighty power

was hers ! Where are the beauties and glories ? Think of Greece ! Where is Alexander the Great—where is that Ambitious Child ? Think of France ! Where is Napoleon, the terror of Europe, the Fortune's Favourite ? You see him upon the frightful field of Waterloo, where chance and fate combined to wreck the fortunes of this greatest soldier of modern world. Think of Julius Cæsar ! Think of the daggers that drank his blood. Here you see the Arch of Titus brought to dust—there you see Nero's golden palace in ruins ! The Coliseum, the Forum, the beauty and the glory of Rome—now lie beneath the grass that grows. And yet look at our gigantic vanity ! If I am true to my own sense of right, I count as nought a world's word. And with the noble utterances of my lovely poet, Leigh Hunt, I take leave of my kind fellows,—“ Write me as one who loves his fellow-man.”

A. S. M.

LIFE AND DEATH.

Death is an incident of Life Divine.
 Life does not die—the mask of Life dissolves
 When Life unclothes itself of the person—
 Vacates the shell that has served it on earth
 As a temporary habitation.
 Death breaks the limitation of the form ;
 And reveals the spiritual power
 Of Life in the individual soul.
 Death unseals the vision of the spirit
 To see the way of endless progression.
 Life could not soar to realms above the earth
 If held forever in the bonds of flesh.
 Life has numberless phases of being
 When one phase has subserved its purpose
 We enter on another phase of Life !
 Just as the caterpillar sheds its form,
 But to become a lovely butterfly.
 One Life is in both ; the forms but differ,
 Life forever and ever reveals Life.
 Death we hide most quickly from Life's vision.

—*World's Advance Thought*, U. S. A.

KARAPĀTRAM—WHAT IS IT ?

Karapātram literally means *hand* and *vessel*, that is, the *hand* utilised as *vessel*. In the order of *Renunciation*, it is the highest that the Initiate can reach before he attains to Mastership, or Siddhahood. And it corresponds to the *Avadhūta* stage in *Sannyas*. There are various kinds of Renunciation, beginning with the *renunciation* of the *Student life* to that of *Paramahansa*. But the *Avadhūta* is the highest. The *Paramahansa* represents the supreme state of *Samādhi* or the constant merging of the uplifted Individual soul in the *Paramātman* or Supreme soul. But the *Avadhūta* represents the transcending state of *Sahaja Samādhi*, in which the Individual and the universal are so inextricably at one as to be undifferentiated. It is the realisation of the *Advaita* relation in everyday life.

The *Avadhūta* is one who has risen above the shackles of thought and sense-perceptions and all other limiting conditions. It is in fact the soul "*alone-become*" realising in full its identity with the *All-soul*. Such an one functions in all planes without feeling the sense of limitation, for the soul never, even for a moment, identifies itself with the various upadhies. It knows them as upadhies and utilises them as such, but never does it identify itself with them as it is apt to, when the *Vāsanā* of Ignorance, (*Avidyā* or *Māyā*) is still a predominant factor in the life of the soul. "The soul is"—*Āum Tat Sat*. In this state, "Existence" pure and simple is the basic fact. But what is it doing ? It is usual to say that it does not function at all. If the functioning power of the soul cease to exist, it cannot recover it. "Evolution is the Law of Life" says Pythagoras, and the beginning and end of Evolution have a common source. Therefore "*That which is*" *merely* must as a matter of necessity be potentially alive. For, "the Light is the life of men." St. John who traces the Life of Christ from the beginning of Evolution, says "In the beginning was the Word"—but he does not stop there, for he could not. He has perforce to add (that he

may be true to the *Sākshātkāram* or the direct testimony of the soul) "the word was *with God*" and continue it again with the statement "the word *was God*." These three affirmations regarding "the word" cannot be separated or differentiated in actual experience. The *Sat-Chit-Ānanda Brahman* is, knows and enjoys. These three functions are inherent in it. That which is *One* only without a second becomes the many in *One* or *Sakala*; and that which *knows* itself as "One only without a second" evolves itself into innumerable names and forms; again that which *enjoys* Itself, *being Love* and *knowing* itself to be Love, by the continuous realisation of that "*Unity*" which "is the Law of God" enjoys *All* by its power of becoming one with all or *tādātmyam*. These functions which are three-fold are always inherent in the soul, whether it be entirely "at Rest" as Cod, or functioning most actively as Man (Skt. *man* = to think) who in reality is "Thought-formed" at his best and most perfect state. The Indriyas are the instruments of Thought! But "Thought" as "*Saikalpa Vikalpa*" which is the *Sva-rūpa* of the Mind, is itself the instrument of the soul.

In its perfect state of Absolute Rest it transcends all states and merely *is, knows* and *enjoys*: It is this *Potential Power* of functioning in the "God at Rest" that is Its *Śakti*. *Sat, then*, is the *pātra* or vessel, the basic fact of existence; and that vessel holds the *Chit-Ānanda Rasa*. Without *sat*, there can be no *chit*, any more than water can exist without a vessel to hold it. But the same water, by absorbing heat and holding it latent within it, can exist separately by itself as ice. In this state what is it that holds it together. It is the heat within, which forms the concentric force and it serves the purpose of the vessel. Make the ice give out its heat, it becomes water and runs out. It is not able to hold together as before.

"எரியலால் உருவமில்லை" says St. Appar. As Agni is the form of the Lord, to the vision of the *Seer*, ice is nothing but water held in the "vessel" of Agni, which is *Sat*. *Sat*, therefore, is the vessel, *Chit* is the *Rasa* (essence) which the vessel holds

and *Ānanda* is the Advaita relation between the two. Milk held a vessel made of mercury partakes of the essence of mercury and becomes life-saving. Milk merely is nourishing. But milk in a mercurial cup is life-saving. It holds in check the katabolical principle at work in Nature. Similarly the mass of material formed of semen and serum* or *Śukla-Śronita*, by the fact of its advaita relation with the Mother, becomes anabolic or constructive, instead of its being katabolic or destructive, as is evident when the advaita relation is cut off, as when a child dies in the womb; or the connecting chord or tissue is affected. God even when "at Rest" is tasting the sweet (Advaita Relation) of *Chit* (Rasa) in the eternal cup or vessel of *Sat* (Existence).

St. Māṇikkavāṇagar most beautifully sets forth the whole in the first hymn of his inimitable work *Tiruvāṇṇam*.

நமச்சிவாயவாழ்க ! நாதன்ருள்வாழ்க !
 இமைப்பொழுதுமென்மெனஞ்சி னீங்காதான்ருள்வாழ்க !
 கோகழி ஆண்டகுருமணிதன் றுள்வாழ்க !
 ஆகமமாகின்ற அண்ணிப்பான்ருள்வாழ்க !
 ஏகன் அநேகன் இறைவன் அடிவாழ்க !

The Five-fold letter explains the whole process, so crudely described above. The rest stand closely related to one another until it attains to the grand symphony in the last line. "ஏகன், அநேகன், இறைவன் அடிவாழ்க !"

As to the result of the cultivation of the Five-lettered Mantra which the Lord teaches to all His servants, before they are admitted to his eternal presence, I would like to quote from my own experience, or *Svānubhavam*. The realisation of the God at Rest in the *Daharākāśa* of the Heart is the sign and symbol of the "personal relation" between God and the Devotee. The Bhakta longs for the union and gets it; but when he longs to know the WAY, he is bidden by the Lord to find it out by

* The writer obviously means the "ovarian serum" if "serum" it can be called. It is the material which the semen vivifies or fertilizes.—
 Ed. L. T.

the Yoga-path. As to the realisation of God within, St. Māṇikkavāṇagar says:—

தந்ததுன்றனைக் கொண்டதென்றனைச்சங்கரா
ஆர்கொலோசுதரர்?
அந்தமொன்றில்லா ஆனந்தம்பெற்றேன் யாதுநீ
பெற்றதொன்றென்பால்?
சின்தையேகோயில் கொண்டவெம்பெருமான் திருப்
பெருந்துறையுதைசிவனே!
எந்தையே! ஈசா! உடலிடங்கொண்டாய் யானி
தற்கிலனோர்கைம்மாறே.

Happy the Soul who could say this to the Lord. But the power of *Chit*, the native inquisitiveness in the soul to know the why and wherefore of things, is so persistent that it begins to question how it came to possess such Supreme Bliss? Let me quote again:

கைம்மாறுதானிலையென்றே கைப்பொருளனைத்து
முளதெனக்கொண்டாய்
கைம்மாறுதானிலையென்றே கைப்பொருள் மெய்ப்
பொருள்கண்டுகொளன்றாய்
கைம்மாறுதானிலாவொன்றைக் கனவுநனவழிந்
தருள்நிறைந்துழிகண்டேன்
கைம்மாறுதானிலையென்றே தனிவழியஞ்செழுத்
தாய்ந்துகொளன்றாய்!

This mandate from the Lord of one's bosom to enquire into the Mystery of the Five letters is irresistible and the Devotee sets to work at it with no little ardour. The result of it all is:—

“அஞ்செழுத்தாய்ந்தேயானு மதன்பொருளீ யெனவேகொண்டேன்!
அஞ்செழுத்தோ ஐயேபினுமதன் முடிவிலுனையேகண்டேன்!
அஞ்செழுத்தடுத்தெத்தோதியுமதன் முடிவுளேகாண்டிலாற்கு
நெஞ்சழுக்குநீக்குவிக்கும் நஞ்சுண்டகண்டனீயே!”

“நஞ்சுண்டகண்டனுறையக்கரம் நமச்சிவாயவென்
றஞ்சுண்டதனுண்மைகண் டறிவார்யாரே!
பஞ்சுண்டதியன்னப் பற்றுமுற்றுமற்றார்போக
நஞ்சுண்டகண்டரெனப் பவரோகமாய்த்திடுவார்தாமே!”

Though the enjoyment of the Lord in His formful state* as Saguna Brahman is highly ecstatic, the true Devotee or Yogi who yearns to know the Lord and enjoy Him in full *as He is* and not as *He becomes*, to grant grace to his devotees, soon gets satiated with this enjoyment of *Saguna Brahman* and longs for the ineffable joy of union eternal with Nirguna Brahm. This is voiced forth in the following verse :—

“ பவரோகவைத்தியனெனப் பேர்கொண்டநஞ்சுண்டா
தவரோகத்தியென்னைத் தவறித்தும் தவறிக்கவல்லீ
அவரோகத்தியுன்னை விட்டும்விடாதாகில்
பவரோகவைத்தியச்சீர் சுற்றும்சுற்றப்பிலதே.”

The Siddhāntin who delights in the symbolical worship of Śivaliṅgam is not content to be ever worshipping the symbol. He longs to attain to the highest, and with his success at every turn, he aspires after the higher realisation until he attains to the Highest Nirguna Brahmānubhavam and then like a Man he comes out of it and brings the Lord with him (by Samaya worship) until he realises the One in the Many and the Many in the One and can say with St. Māṇikkavāṇagar :

“ ஆகமம்ஆகிரின்ற அண்ணிப்பான்ருள்வாழ்க !
ஏகன்அநேகன் இறைவன் அடிவாழ்க !”

This is Nirvāṇa from “ top to toe ” and this, the greatest spiritual Experience, is the end and aim of all Sannāys or Renunciation. The Avadhūta represents the Vedāntic presentation of this the greatest of Soul-Experiences. (vide Avadhūto-panishat). The “*Karapātra-Dikshā*” is the Siddhāntic counterpart of the Avadhūta Diksha or graduation in Soul-Experience. The Avadhūta at a certain stage goes naked with the simplicity of a new-born child : And the *Karapātrin* gives up everything, external, even the *daṇḍa* and *kamaṇḍalu* of the Sannyāsin, and uses his hand as the vessel for taking the food voluntarily offered to him by *those who feel his hunger*. He never accepts food from those who offer it to him out of the plenitude of their worldly goods. He cares to take his food only from those

* The writer means, “in His sakala-svarūpa”—Ed. L. T.

who feel his hunger! And when he rises above this, he even refuses to use his hand for feeding his mouth. These in reality have become spiritualising agents and their bodies are the perfect mechanism that serves them in spiritualising matter. Therefore doth St. Tirumūlar say that food or water offered to such an one, is equal to offerings and oblations offered to the Three Gods who maintain this world of manifestation. The physical hand of the *Karapūtram*-Soul then represents the Supreme *Sat*—It is the *Sat-pūtram*. The food and water offered is the *Chit* or "Knowledge"; the *Karapatrin* hungers after and thirsts; and as the food and water accepted by him is turned into spiritual light in the mechanism of his perfected body, it is considered and truly so, to be the greatest *Yajña* or sacrifice one could make. God as *Varāhamūrti* is the incarnation of the *Yajña* or sacrifice and the *Karapātrin* is "the living Fire" who turns whatever he accepts with his hand, into energising spirit. Of this I have a story to relate, but I have taken too much space already and I must here stop.

C. V. S.

THE WORK BEFORE US.

(Continued from page 307 of No. 8 Vol. X.)

Agricultural, industrial and commercial interests of the land have long been neglected and the altered circumstances of the present day have such a strong grip of the nation that very few can say, without a blush, that they are dependent on no other land for their sustenance or comforts and this dependence means draining of the Country's resources, which in turn degrades the people, mentally and morally and makes them unfit to wear the religious crown. This slow process of degradation should be checked as far as possible by all lovers of the nation. But from a higher stand-point all nations are but brothers working out the plan of Providence, and if it is our lot to be mendicant teachers of Religion, let us willingly submit to it and sound the religious note so that those who have the ears may hear. Let *that* then become the characteristic virtue of the people, you will then find that we would have realized the fourth stage of the āśramas—the religious ideal again attained by a different channel.

But this is impracticable, the moment when all our people take to mendicancy for the purpose of teaching religion to the world would be our millennium ; that cannot be and therefore something practical should be done to raise ourselves, in the material ladder of life also.

The ethical side is the basis of Religion.—The duties of men towards one another, love towards all beings, the dread of evil deed, gratitude and self-control, honourable conduct and self-respect, which have been the high ideals of the past are not held up prominently before the people as often as is desirable ? All the literature on the subject or at least the important part of which should be made popular, and the masses gathered together as often as possible and made to realize the importance of virtues by means of touching addresses. The present day

tendency being to run headlong into foreign literature, those codes of morals intended for the study of the young, seldom receive even a passing notice and the young neither possess the requisite virtue nor the ancient ideals. What then about the illiterate masses? The rules of conduct given them by their illiterate elders is all they know. The importance of moral excellence cannot be too much impressed upon the young minds, both literate and illiterate, for, how can the masses be left to themselves, without devising means to touch their hearts off and on?

Here is an instance which I can hardly forget, of a man who mildly and indirectly rebuked me and my religionists for our indifference. One morning, some years ago, I was taking a bath by a well in the compound next to my house. An Indian cooly, from his appearance a leader of his gang, intelligent and good-looking, happened to go there for the same purpose, as the well was not reserved for private use but resorted to by the neighbours owing to purity of the water and the easy access to it. He waited for some time and started some conversation. After inquiring whether I was living in the house in the next compound and after some talk about the neighbours and himself, he said that the woman who was just then crossing the compound was sick and he was advised to give her a morning bath daily for sometime. By this time I had finished my bath, but it struck me that I should touch upon a different subject before I left as I found him to be much above the average cooly. To my inquiry he replied that he was a Christian. "Why did you forsake the religion in which you were born" was my next question. "Well, sir, people go to worship and offer drink and sacrifice and dance about rather than feel penitent. I am convinced, that *that* will not correct a sinner, on the other hand it will further harden his heart" was his reply. I understood that he meant the Muniyāṇḍi worship and such other accretions of our Religion and stated that there is a higher Religion, ennobling and elevating, reveal-

ed by the Gracious Lord Śiva and that its teachings are supremely spiritualizing; to which he said, "You, learned men, study and understand, how do we know all that? People go to temples and do all that, sir, but they hate each other, cut one another's throats, tell lies, and do other wicked things—"; "But", I interrupted, "~~that~~ is the people's fault and not the religion's; why can't you be a good being within the fold of your own religion".—"There is none to tell us all this or to guide ~~us~~"; offering betel and plantains will not save me, how can it when my heart is wicked?" was his rejoinder. Then I offered to preach to his brethren our Religion if he would bring all of them about his place to my house or assemble them in a convenient place. He hesitated to reply, but at last summoned up courage and said, touching his chest, "But, sir, the religion I am now following is appealing to my heart, *it touches my heart* and nothing else will do me good", and in this the woman above also joined and made very sensible remarks; I left them, convinced of their sincerity and purity of heart.

Need I comment on the words of this illiterate cooly? Does it not show how far are the essentials of our noble Religion from the hearts and minds of the millions of our co-religionists? The moral basis, which is the only preliminary to true spiritual life, and by which the man, like others of his standing, had been attracted to the Christian Religion, is neither sufficiently well insisted upon, nor explained or preached by the guardians of our religion. The sensible word of the man went straight to my heart and confirmed me in my belief that the enlightened section of our religionists is oblivious of its duty, deaf to the calls of the present, and is snoring away under the dose of fatalism.

The 'word of honour' which should play a prominent part in the life of every individual is either totally absent or is such a negligible quantity in a good number of our people as to warrant the conclusion that when a man says "yes" he says so, generally speaking, having no moral courage to say "no!".

The nation is judged by the average man and not by the few golden exceptions among the cultured. Would that our people, boys, young men, and grown-up men, prize honour more than material possessions, self-respect and national dignity more than personal comforts and conveniences! If cultured men, even one among these, fail to keep up the national dignity, where is the example to the masses? Once a cultured man related with an air of pride, to a few who looked up to him as a religious man, that he had been to see a great man and that the latter interpreted a certain passage and wished to know whether that was not correct. He said to him that the interpretation was excellent but told his hearers that it was all wrong. This want of moral courage in the man to contradict the scholar and the want of self-respect in him with which he came and avowed that when he said 'yes' it meant 'no', are the tests of his national character. How many of us there are who would, when under temptation, stand up and turn away from it saying "I am a Tamilian and it is beneath my dignity as such to do this"? How many of us bear in mind that our bad conduct and character throw discredit on the nation to which we belong? Ask an English boy whether he would join you in a theft or break his word? He is sure to say "I am an Englishman and I wouldn't do that". Wasn't there a time when our ancestors prized truth and righteousness as the national character, and would even be the hosts of their enemies whom they knew they would meet in the battle-field the next day? Why all this degradation and disgrace now?

This reminds me of an incident in my life, which has given me another opportunity of confirming my belief in the present decay of national virtue. Having had a desire to see the hilly districts of this beautiful Isle of Laṅkā, especially Kandy, the mountain capital, I arranged with a friend who knew the place, to go with him for the Christmas holidays, the day and the time being fixed as also the place where we should meet to take the particular train. The day came and I anxiously went to the friend's place at the appointed hour having sent him before-

hand my trunk to put his things in with mine. I was told that he had left half an hour earlier with the trunk. I went to the station, he was not there. Yet the train fixed upon came, and I took it hoping to meet him at the junction. I looked for him all round, he was not to be found in the junction premises. The train for up-country from this junction, which it was arranged we should take, would be there in five minutes. What was I to do?—to go alone to Kandy where I would be a stranger, or to return home content with the six miles' ride I had in the train that morning as a holiday excursion. I would not return home, I thought, for, it was shameful that my holiday trip should thus end abruptly and I had also sent a post-card to a friend in the Tea-Estates that I would be at his place two days after, going there from Kandy. I took courage and entrained to a station, the closest to the Estate I was going to. I was travelling with no provisions for the journey. When the train arrived at my destination I had seven hours' ride. I alighted from it and having made the necessary enquiries started to walk my way up to the Estate, which was, as I was told, five miles away, for, conveyance of any kind was rare in those parts. I did take my five miles' walk, and yet others told me that I had to go another three miles. I did that too, still the Estate was yet farther away. The way was a steep ascent, and zigzag; it was close upon twilight when, I had three miles still to go. None to guide or accompany me, I was doing my lonely journey alongside the hills. Down below, there was the valley resounding with water-falls, clothed in the greenery of tea-bushes, among which a careless step might have precipitated me; my legs unaccustomed to such exertion grew heavy and weary; and with short breath and pace I was still going on the narrow metalled roads unable to linger to admire the natural scenery which under other circumstances might have captivated me. Every turn opened to me views similar to those I had passed and wearied me more and more; I began to feel for the first time the coolness of the mountain air and to see the smoky vapour, almost obstructing my way; I was passing through it, and could not then see much of the landscape, nor my way in

front of or behind me, beyond a short distance. Darkness was hovering round me, still I was alone, fatigued, and anxious to find a shelter for the night, for, it struck me that the distance yet remaining, might turn out to be six miles or even more, judged from the experiences of the evening. Just then, I heard voices behind me and I saw two coolies following me. I was doubtful whether they would be friends or foes. By nothing daunted, I endeavoured to keep pace with them, but it was hopeless. I made them know, in reply to their enquiries, where I was bound to; they seemed to know my friend and offered to take me to his bungalow which was half-a-mile away according to their statement. Now the critical moment came, they led me to a foot-path, across the hills, and when questioned where this would lead to, they said that it was a cross-cut joining the same road at the other end of the hill. Was I to follow or to go alone by the road? I have heard of murders and robberies in the Estates even for a few rupees. It was dark then, and I had with me a watch and chain and money, not to mention my clothes and umbrella; and the men were two, each more than a match for me. Prepared even for the worst, I said ambiguously, "don't take me by a path which might lead me away from my destination". The elder of the two looked me straight in the face and said "Sir, don't be afraid, I will be faithful to the last. *I am not an Ajīāni*". It would be long to tell what feelings were aroused in me by these words. I understood that he was a Christian; and I took to heart the words which fell from his lips, but to comment on which I had neither the mind nor the energy. He was true to his word and sent the other man with me to the bungalow which I reached at seven at night. There were other anxious moments of this trip, but none has left such a deep impression upon my mind as this—I thought that my Lord had sent me here, all alone from the pleasant residence in the sea-side village, to this forlorn hill-country, to hear those significant words from an estate-cooly.

(To be continued).

R. S. S.

REVIEWS OF BOOKS.

This is the name of a polemical counterblast issued by Mr. Sentinātha Iyer of Tirupparaṅkunḍram in Tamil in answer to the two pamphlets issued by an adversary, entitled "Ādi-śaiva-nāmaka-kauleya-mukha-bhaṅga-mudgara" and "Tāntrika-tuṇḍa-khaṇḍana". It is written in a racy style and displays great enthusiasm for the cause of Śaivism and Āgamānta, and points out with telling effect that the Divyāgamas are the fulfilment of the mystic teachings inculcated in the Upanishats. As a combatant of persuasive acumen and sterling accomplishments, Mr. Sentinātha Iyer has always been much respected and admired, and we sincerely hope that he will bring to bear his wide learning on the compilation of some substantial constructive work, devoted to an exposition of the Āgamānta, in its mystic aspects, in the near future. The adversary who is criticised by Mr. Sentinātha Iyer seems to be a person not well-grounded in the teachings of the Āgamānta and quite on the wrong track in his investigation and interpretation of the origins of the Śaivāgamas. We are exceedingly sorry that there should be so much misunderstanding and misconception about the Śaivāgamas, in ranks which ought to know a great deal better, especially as it should be remembered that the Śiva-sākshāt-kāra, which is the goal of all our spiritual endeavours, forms the exclusive theme of the higher reaches of the Divyāgamas. And we, at the same time, do not cease to think that the misunderstanding and misconception are bound to prevail till such magistral Sanskrit works, devoted to a right exposition of the Śaivāgamas, as Śivāgra-yogin's *Guru-Tikā* on the Śivajñāna-bodha of the Rauravāgama, are translated and placed before the public. It is our immense regret that the chiefs of the rich *Mutts*, in whose archives the manuscripts of the above work are preserved, neither care to publish them themselves, in any form whatever, nor take it into their heads to aid competent scholars,

who are engaged in kindred work, into unearthing, editing and translating them. These *Mutts* are exceedingly well-endowed, and it should be an easy matter for them to divert some of the funds in their charge to the sort of work we think it is necessary to embark on.

* * *

This is the fifth annual edition of a useful handy work issued by the Portland School of Astrology in the United States of America. Astrology is rapidly spreading in America on account of the significant labours of this great institute of astrological experts who are determined to see that no pains are spared in popularising astrology. The Book is a daily counsellor, indicating all the favourable and unfavourable dates throughout the year, with directions to use them towards success in business, social and personal affairs. There is a foreword with reference to the influence and effects of planetary aspects, as well as a resumé of the leading canons of astrology, with reference to the delineations based on the positions, by sign and house, of all the planets and the luminaries. There are also tables of sidereal times, right ascensions and logarithms which will surely prove of use in casting horoscopic charts and horary figures. The book is priced at 50 cents, which we think is perhaps a little too much for the Indian public, though we have no doubt in thinking that it is well adapted to the class of persons for whom it is mainly intended.

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This is the well-known Nirayana Almanac and Ephemeris issued in Tamil by Mr. T. S. Viśvanātha Śrauti, B.A., Sub-Registrar, Tiruccattuppallee, Tanjore District. It maintains its usual level of accuracy and comprehensiveness as in previous years, and contains, as a new feature for the current year, the magnitude of precession, on the first day of the Sādhārāṇa,

calculated from the first point of the Nirayana-bhagaṇa, without correction for nutation, and the rate of precession for the year Sādhāraṇa. The magnitude of precession is $22^{\circ} 25' 40''$ and the rate, 50.26". This almanac is, from the view-point of astronomical accuracy, immensely superior to the Nuṅgambaukam Almanac issued by the descendants of the late Mr. Raguṇāthachāriar and patronized by Government. The latter Almanac has fallen considerably from the pedestal of purity and accuracy which it once occupied, when its founder was alive and ready to bring to bear on its calculations his first-hand scrutiny and practical skill as an astronomer. And consequently Mr. Śrauti's Almanac is the only one published within the confines of the Madras Presidency, which seeks to maintain the traditions for purity and accuracy so well maintained by all astronomical publications in Europe. We are informed, on good authority, that Mr. Śrauti intends, from the next year forward, to also enlist for his Almanac the sympathies of the followers of the Sāyana System, by inserting therein the needful elements for a Sāyana Pañchāṅgam, e.g., dates of sāyana solar months, tables of "houses" for the Madras Presidency latitudes, in accordance with the Sāyana-bhagaṇa, longitudes, latitudes, right ascensions and declinations of planets and many other important details. This is a consummation to be devoutly wished for by all students of astrology, who wish to pursue conscientious and scientific methods of prediction, and not merely throw dust in the eyes of a credulous public by "nodding through the fog" as so many are fond of doing.

We have also received for review "The Jaffna Tamil Drig-
gaṇita Almanac for Sādhāraṇa" and "The
Almanac for 1910, Saumya and Sādhāraṇa"
Reviews of other publications held over. by Messrs. H. Kārtikeya Aiyar of Jaffna
and B. Sūryanārāyaṇa Rao of Madras. A
review of these as well as of other important publications, is
reserved for the next issue, for want of space.

THE
LIGHT OF TRUTH
OR THE
SIDDHĀNTA DIPIKĀ

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. X.

APRIL, 1910.

No. 10.

THE PSYCHOLOGY OF THE SHAḌADHVANS.

(Continued from page 336 of No. 9 Vol. X.)

Before I take up the question of the constitution of the Pañchakalas, it will be necessary to state that what I have described as the characteristics of the Kosmo-pause or *Praḷaya*, applies *mutatis mutandis* to the *Praḷaya* or *Triṇura-dahanam* in the individual man also, as it is an important dictum to grasp. The *Prāpañchika-praḷayam* is a far-off event, but the *Praḷaya* of the Shaḍadhvans in each man takes place every moment, and it has therefore the greatest interest for us. It must also be remembered that all the other Adhvans are only a five-fold emanation from the Kalādhvan, and that the Kalādhvan over-spreads, nay, interpenetrates the remaining Adhvans. In the course of the *Praḷaya*, macrocosmic or microcosmic, the Bindu is resolved into the Nādam, and the Nādam into the Kuṭilā or Mahā-māyā; The Kuṭilā inheres in the Parā-Śakti, and the Parā-Śakti, in the Lord, at last. With these facts well established in our minds, we may now endeavour to understand something of the *dikshās* or sacraments with reference to the *Adhva-śodhana*.

The Āgamic Mystics classify souls under three heads, from the view-point of the *pāśa-kshaya*. These are Vijñāna-kalāḥ or Vijñāna-kevalāḥ, those in whom the only remaining taint of sin or impurity is the *Āṇava-mala*; Praḷaya-kalāḥ or Praḷaya-kevalāḥ, those who are yet caught up in the meshes of the two forms of corruption, the *Āṇava-mala* and the *Karma-mala*; and Sakalāḥ or Sa-kevalāḥ, those that are inextricably hemmed in by the three forms of entanglement, the *Āṇava-mala*, the *Karma-mala*, and the *Māyā-mala*. The Lord brings about 'redemption' or 'regeneration' in a Vijñāna-kevala soul, when it is fully ripe therefor, by tenanting it in *advaita* union with it, and filling it with His Transcendental Glory, as the Meridian-Sun lights up a vertically-planted crystal column with the full blaze of its steady radiance. He saves the mature Praḷaya-kevala soul by revealing Himself to it, in a vision, in one of His *sakaḷa* forms, in His *jñāna-rūpam* for choice. But when the Sa-kevala soul has attained its *mala-paripūka*, the Lord appears to it as one of its own kind, i.e., in the person of another human being, of a human *Guru*, and rescues it out of its enmeshments. The redemption of the last class of souls, which should interest us most in our present condition, is brought about by means of the seven *dikshās* or sacraments.

These are (1) *Nayana-dikshā* or ocular instruction, (2) *Sparśa-dikshā* or tactile instruction, (3) *Vāchaka-dikshā* or oral instruction, (4) *Śāstra-dikshā* or scriptural instruction, (5) *Mānasa-dikshā* or mental instruction, (6) *Yoga-dikshā* or instruction in spiritual communion, and (7) *Auttarī-dikshā*, or detailed formal instruction, which is again of two sorts, (a) *Kriyauttarī*, instruction by the use of exoteric symbols, and (b) *Jñānauttarī*, instruction by illumination or spiritual initiation which takes the soul above the symbolic teaching. The above sacraments for the spiritual illumination of the Sa-kevala souls are dealt with in considerable detail in the Āgamic literature, and I regret I am unable to do anything more than barely naming the *dikshās* in this connexion, on account of the shortness of

the time at my disposal. I must, however, remark, in passing, that they constitute the very core of the esoteric side of the *Āgamānta*, as they cannot but be everything in any mystic system of philosophy that has a practical end in view regarding soul-culture. Of the above seven *dikshas*, the first six are administered only to fully-ripe souls, while the seventh, which consists, as already pointed out, of two parts, is specially reserved for those who are not yet fully prepared for the Lord's grace.

A leading feature of the *Autṭari-dikshā* is instruction by means of symbolological diagrams and figures of a mystic import, usually drawn in the sand or on the ground, and *homa* oblations. *Kriyautṭari*, the ceremony of acts and forms, embraces the sacraments of the "initiation" and the "confirmation" of the disciple, called respectively the *Samaya-dikshā* and the *Viśeṣa-dikshā*. In the *Samaya-dikshā* which is appropriate to the first stage of religious life, the *Charyā*, the use of mantras plays a prominent part. In the *Viśeṣa-dikshā* which corresponds to the second and third stages of spiritual life, *Kriyā* and *Yoga*, *Sivapūjā* and *Yoga* come into great conspicuity in all their phases of mystic symbology. *Jñānautṭari*, the only truly spiritual sacrament that is open to the *apakva* souls in the *Sa-kevala* division to which the bulk of us have the honour to belong, is an intensely spiritual ceremony, though conducted with all the aids of an objective mystic symbology. *Jñānautṭari*, called also the *Nirvāṇa-dikshā*, corresponds to the final stage of spiritual life, *Vidyā* or *Jñāna*, the stage of *Samyak-darśanam* or *Illumination*. This last sacrament helps to release the soul from under the influence of the *Shadadhvans*, in which is accumulated the *Karma* and other *Malas*, and to unite it to the hallowing presence of the Lord. The *Nirvāṇa-dikshā* consists of instruction respecting the *Adhvans*, their purification which is technically known as *Adhva-Śodhana*, and the extrication of the soul from their meshes, which leads to its union with the Lord. The *Adhva-Śodhana* is a very elaborate ceremony in the course of which the disciple is

made, in consonance with the mystic symbology of the *Kriyāpāda-dikshas* ordained for unripe souls, to transcend, step by step, the Śaḍadhvas, by offering each one of them, and, finally, his own soul, as a Sacrifice unto the Lord, under cover of various rites. The *Adhva-Śodhana* is connected in some instances with another ceremony called the *Nūḍi-nyāsa*, the import of which is to inculcate in the mind of the disciple the idea that after the "Crucifixion of the Old Adam", the soul has become the tabernacle of God for all time. The whole round of rites connected with the *Nirvāṇa-dikshā*, has an exceedingly awe-inspiring and hallowing character, which cannot be misunderstood by any person, in whom there is the least vestige of a religious emotion of some sort or another. But the higher orders of mystics, to whom every symbol employed in the *Nirvāṇa-dikshā* is only an objective reflex of a higher fact of consciousness, actually sensed during Spiritual Communion, will see in that Holy Sacrament, the "Crucifixion of the Flesh", and the "Appearance" of the "Transfigured" Soul during true "Resurrection", which is not the resurrection of the body, as Christians would have it, but the "Re-generation" of the Spirit. In the *Nayana-dikshā*, also, prescribed for the *pakva* souls among the *Sa-kevalāḥ*, the *Adhva-Śodhana* is a main feature, but, the sacrament being of a higher order, the way in which the Malas that have eaten into the Adhvas are removed by the *Guru*, is more spiritual and real than symbolic. At this point we should leave the question of the *dikshāḥ* or sacraments.

The Lord comes into touch with Matter by means of His Light, and the relation between His Light and Matter can best be homologised with that between a room and the lamp that is lit in it. The method which the Lord adopts to reclaim his fallen children, and quicken them out of their dark slumber, the so-called *kevala* condition of the souls, is gracefully explained by the ancient "Seers of God" in the term *Pañcha-kalāḥ* or the five modes by which the Light of the Lord descends into Matter, or the five characteristics with which He endues It. These five Kalas are nothing more than five vortices of Divine

Energy that steadily direct the redemption of man, so as to make of him an image like into God Himself. Viewed with reference to Man, the *Pañcha-kalas* may be described as organised tissues of Matter, developed from the *Kuṣṭha* or *Suddha-Māyā*, that is, *Māyā* free from the *Āvara-mala*, which hold, within their ample folds, all the corporeal elements of the human Soul, adhering to it during its entire course of spiritual culture and regeneration, or, in other words, from its *Bandha* to its *Mukti*. The *Kalādhvan* embraces not only the five other *Adhvans*, but also other parts of the soul's complicated physical form, not usually included in the *Shadādhvans*. It is usual to distribute or marshal all the corporeal elements of the human system, under the heads of the *Pañchakalāḥ*, and the content of each such *Kalā* is of great importance to the *Yogin*, in his meditations, as the grouping under the different *Kalāḥ*, determines the order in which he should proceed, in regular succession, to attain his *Śabda-artha-jñāna* of a class of particulars, at a time. The overflowing kindness of the Lord for His children will be apparent, if we seek to understand the *rationale* that lies at the back of the working of the *Pañcha-kalas*. The *Pañcha-kalas* are styled in the exquisite mystic terminology of the *Āgamāntins*, the *Kalādhvan*, the Artery of Divine Life, the Path of the Lord's Presence, the Mode of Mahādeva's Redemption of Souls. Well did the *Taittirīya-Āranyaka* sing, with its heavenly and God-inspired solemnity, “पंचारं चक्रं परिवर्त्तते पृथु”, “The mighty Pentagonal Wheel Revolves”,—Yes, revolves ever and anon till the Lord directs It to stop. We can render पंचारं, here, as पंचकलात्मकं. This is sometimes spoken of as the *Pañcha-kṛtyas* of the *Chit-Śakti* of the Lord, of our affectionate and loving Mother, Gauri. What is the *kṛtya* of the Mother is the *kalā* of the Father. The *Kalāḥ* are named निवृत्ति, प्रतिष्ठा, विद्या, शान्ति, and शान्त्यतीत. When the Light of the Lord, or, to be more accurate, when the Life of the Lord operates on the slumbering souls that sleep the stupefied sleep of sore sin, the quickening impulse that wakes up the soul to a life of progress, is styled निवृत्ति. The निवृत्ति is really संकल्पनिवृत्ति, i.e.,

"the being healed of perverse desires which constitute the will of Man". In exoteric language, this is known as *सृष्टि*, i.e., the rendering actual of the latent possibilities of the Soul, by getting it into touch with the lowest rungs of the *Tattvādhvan*, the "Road of Matter". The *karāṇas* or "instruments" of the Soul are evolved from the "Root-Principle" of "Matter", that exists in the Unfathomable Womb of Infinity, time without end, ready to do the Will of the Lord. These *karāṇas* or, rather, *tanu-karāṇa-bhuvana-bhogas* constitute the Soul's armoury in its path of *निवृत्ति*, the path of return to the Lord, under the ægis of His boundless grace: Thus the Lord places the soul on the "upward path", in order to rescue it from the "inane abyss", and here it gets into the "groove of gradual unfolding". The Archangel of the Lord presiding over this "Wheel of Creation," the *Sṛishṭi-Chakra*, is *Brahmā*, and in the person of *Brahmā*, the Light of the Lord works without stint or intermission, and this *Brahmā* has four celestial assistants to help him in his work. When we translate the word, *Sṛishṭi*, by 'Creation', we should beware lest we run away with the Christian idea of "Creation" in our heads. Our *Āgamāntins* have always taught that Matter is indestructible, resolve it however we may. The word *सृष्टि* comes from the Sanskrit root *सृज्*, 'to let fly', 'to release', 'to render visible', and, hence, means, "rendering visible what has heretofore been invisible". For instance, the future tree is in the plant-embryo which is, perhaps, a fruit. We may say that God 'creates' the tree from the fruit, in the sense that the fruit contains the future tree within itself, but there can, in the paramount Wisdom of the God-Taught Mystics of the *Āgamāntā*, be no "Creation" out of nothing.

The next vortex of Divine Energy is called *Pratishṭhā*, meaning literally 'establishment'. The rungs of the "ladder of Matter" on which *Pratishṭhā* plays, have the peculiar tendency of inveigling the soul, if it is not on the *qui vive* to hearken unto the Voice of its Father in its 'heart'. The *tattvas* which are the products or evolutes of the *Māyā-mala*, the "Fascinating

Folly", a very apt name for the principle of carnality in Man, have a blinding attraction for the Primeval Corruption, the *Ānava-mala*, that fills his heart. The Primeval Corruption is called *Ānava*, because it has contributed to render the soul "small", with its touch-me-not egotism and exclusiveness, and all-to-myself rapacity. The *Pratishthā-kalā* of the Lord establishes the souls longer along the stages from the *Ap* to the *Situla-prakṛiti*, that is to say, endues them for a longer time with the vestments or instruments made out of these evolutes, till they learn from alternations of ephemeral joys and equally ephemeral woes, playing bo-peep or hide-and-seek with one another in ceaseless succession, that such effects constitute the unavoidable concomitants of their being wedded to the "Flesh", misled by its blandishments, instead of rating them at their true worth. We can expect only one kind of progeny from this sort of illegal wedlock, between sin and sin, between the soul-blinding *Ānava-mala* and the soul-soaking *Māyā-mala*. The *karāṇas* made out of the *Māyā-mala* are meant by the Lord to be used as so many surgical instruments, left in the possession of souls, for the removal of the cataract known as the *Ānava-mala*. To wake up the souls out of the anæsthesia of the *Kevalāvasthā*, the *Māyā-mala* gives them indeed a bewitching "kiss"; but with that "kiss", the decoying function of the *Māyā-mala* has commenced and ceased, and, as a further and more important step, the "chimney-sweeper" side of its work begins for the "ripe" souls. But "unripe" souls make love to the scavenger-maid, and dignify her to the position of a helpmeet, the result of it all being that she chucks the broom, the badge of her appointed or intended duty, on one side, and becomes their inseparable and "masterful mistress". And the evil is then patent. Till the vestments of the *Māyā-mala* are used as so many surgical instruments by the would-be "regenerate" soul, the Lord's *Śakti-Nipāta* is only a remote possibility. But when the souls use the *karāṇas* as surgical instruments, the Lord is ready to help them, with His active supervision, in the "Operation-Theatre" of this world, as *Vaidya-nātha*, the Surgeon-General,

and then as soon as the cataract is removed from the eye, the Lord in His Grace allows the Light to beat on it. The moment the soul has undergone the "Crucifixion", which is only another name for the "Death of Corruption", the *Pratishthā-kalā* becomes *saṅkalpa-nivṛitti-pratishthāmakā*, which is its appointed function, becomes the milestone of the *Kalādhvan*, where the soul is established, confirmed or well-grounded in its disentanglement from *Saṅkalpa* or "enmeshment of Ungodliness". This *Pratishthā-kalā* is known in exoteric symbology as "The Wheel of Sustentation" or स्थितिचक्र, in reference not only to the great patience exercised by the Lord, in allowing his *apakva* or naughty children, to play with the *Māyā-mala*, until they, of their own accord, break down through sheer *ennui* of the vicious circle of bitters and sweets, but also in reference to the stability and permanence which He imparts to the *pakva* soul in its freedom from *Saṅkalpa*, making its spiritual triumph enduring, and proof against any chance of back-sliding. This Wheel is in charge of an Archangel named Vishṇu, assisted by four celestial leaders.

(To be continued).

V. V. R.

The true and educated Astrologer scorns all idea of secrecy in his science; those who entertain a contrary feeling know nothing about it, whilst he proceeds by certain rules, which all men may learn if they will take the pains; though he makes no pretensions of infallibility, or perfection, entirely in his Astronomical judgment, and does not hold himself accountable for the ill-use which evil-disposed persons may make of these rules. His skill in Astral science, like real skill in every other branch of useful knowledge, has a direct tendency to promote a spirit of moderation and reserve; of caution and prudence, incompatible with the arrogance and presumption of either a mere pretender or an opponent.

—THE LATE DR. W. J. SIMMONITE,

M.D., PH.D., ETC.

JÑĀNA VĀSISHṬHAM
OR
THE DIALOGUES OF VASISHṬHA ON WISDOM.

(Concluded from page 355 of No. 9 Vol. X.)

The story of Śukar also shows that to gain the knowledge of God and participate in the divine bliss, it is not necessary to abandon the world and retire into the solitude of a forest, nor is death of the body a condition precedent. King Janaka attained this high estate while still in the flesh and in the active exercise of royal power.

Here, too, is briefly enunciated the fundamental doctrine of the Vedānta that the One and only Reality is the Spirit or pure consciousness, and that the universe is a differentiation and evolute of that one Reality resulting from the cosmic illusion called *Māyā*. Students of modern science will recall Professor Huxley's definition of Matter as "a name for the unknown and hypothetical cause of certain states of our own consciousness" (Lay Sermons, p. 142). A learned Christian Professor, Dr. Sanday, not long ago wrote in this connexion:—

All sure knowledge is knowledge of states of consciousness and nothing more. The moment we step outside those states of consciousness and begin to assign a cause to them, we pass into the region of hypothesis or assumption. The first effort of thought is to distinguish between "self" and "not-self," but neither of the "self" nor of the "not-self" have we any true knowledge, we do not even know that they exist, much less how they exist or what they are. We might as well call the one X and the other Y as give them the names we do. And if this holds good for a process of thought which seems so elementary, much more must it hold good for others which are more remote. When we

call things about us and give them names, as Adam is described as doing, what we really name is only the states of our own consciousness, not the things themselves. Judged by the standard of strict logic, the world which we inhabit is a world of visions, of phantasms, of hypothetical existences, and hypothetical relations. All thought and all the objects of thought are at the bottom pure hypothesis. Its validity is only relative. The propositions which we call true are not true in themselves. When we call them true, all that we mean is that to assume them gives unity and harmony to the operations of the thinking mind. The belief that we can trust our memory, that one state of consciousness is like another preceding state of consciousness, that the ego is a centre of permanence, that nature is uniform, and that what has happened to-day will also happen to-morrow, all these beliefs stand upon the same footing. They are working hypotheses, assumptions which enable us to think coherently: we cannot say more.*

The great divine and philosopher, Bishop Berkeley, has said in terms which a Vedāntist would have used:—"The physical universe which I see and feel and infer, is just my dream, and nothing else. That which you see is your dream, only it so happens that our dreams agree in many respects." The Vedānta goes further and declares that underlying this fiction of the universe there is a very real reality, not as the Bishop supposed, the mind, which is itself a fiction, but the Spirit which the Vedānta declares to be the One and Only Reality. This One Reality is called by many names, Brahm (the Supreme), Jñānam (wisdom), Ātman (the Self), Sivam (auspicious), etc. It is also called *Sat-chit-ānanda* as being *sat*,—pure and eternal being or truth,—pure knowledge (*chit*), pure bliss (*ānanda*): pure in the sense of there being no distinction between subject and object. Being spirit as well as infinite, it is frequently called *chit-ākāśa* or *jñānākāśa*, Spirit-space.

It was of this *chit* or pure knowledge Plato spoke in the *Phædrus* (247 D):—"Knowledge absolute, not in the form of

* Professor Sanday on "Professor Huxley as a theologian."

created things or of things relative which men call existence, but knowledge absolute in existence absolute." It was of this *sat*, the One Reality or Truth, Jesus spoke to Pilate (John XVIII. 37). "To this end was I born, and for this cause came I unto the world, that I should bear witness unto the Truth. Every one that is of the Truth, heareth my voice." To Pilate's next question "What is Truth?" no answer was vouchsafed, probably because the question was a mocking one and because the infinite spirit is not to be described in words. "It can only be described," says the *Bṛihadūran̄yaka Upanishat* (IV. 515), "by no, no," i.e., by protesting against every attribute. The usual Vedāntist illustration is that of a Hindu wife who, asked to point out her husband from among a number of men, said "no, no," to every person pointed out, until her husband was pointed out, and then she stood bashful and silent. In a dialogue reported by Śaṅkarāchārya Svāmi from an Upanishat, "Vāshkali said, 'Sir, tell me Brahm.' Then Bhava became quite still. When Vāshkali had asked a second and a third time, Bhava replied 'We are telling it, but thou dost not understand. That Brahm is quite still.'"

In the absolute unconditioned infinity, the Spirit, there arises an energy whereby the Spirit seemingly becomes conditioned or limited and differentiates itself—as under a breeze the calm face of the ocean breaks into waves—into the universe, countless souls, infinite varieties of matter, endless growth of sun and satellite and planet, all passing from a state of latency to manifestation and *vice versa*. The task of the soul is to emancipate itself from the grasp of this cosmic illusion of *Māya*, under the influence of which the soul cherishes the idea of "I" and "mine" (as if each wave were to think itself a separate entity from other waves and from the ocean) and identifies its fictitious coats of mind and matter with itself. In other words, the soul has to go back from the unreal to the only real. What *Māya* is, how it originated, how and when it ceases, are explained in the story of Śukar.

Having heard Rāma's impassioned address which I have summarized in the last chapter —

Viśvāmitra says: O Rāma, by pure intellect thou hast seen all things free from fault. There remains naught else for thee to know clearly. The sage Śuka and thou are peers. Even they who have attained the knowledge of the real and unreal, yearn for peace.

Rāma inquires: How happened it that Śukar, having attained the knowledge which destroys "I," attained not peace at once but afterwards?

Viśvāmitra replies as follows: Śukar, filled with the knowledge that cuts off birth, pondering like thee on the nature of the universe, grew in understanding and gained the knowledge that is without flaw. Yet doubt remained regarding it, and peace he had not. He sought his sire (Vyāsa) who lives on the northern mountain (Meru) and asked: "Whence cometh this dangerous *māyā*? How shall it perish? To whom does it belong? What is its measure? When did it appear?" The father made answer to these questions so that Śukar should understand. But Śukar replied: "What thou hast said was already known to me." Then his father, seeing that Śukar reached not the excellent state of peace, said: "There is a king named Janaka, great in the knowledge that is without flaw. Seek and ask him." So saying, he graciously sent him, and Śukar departed. He reached the gate of the golden palace where Janaka dwelt. The king, hearing of his coming, came not to meet him, thinking to try him. Seven days tarried Śukar there, indifferent. Seven more days the king set him in another place, then he lodged him in the beautiful inner chambers of gold wherein the women dwell. Slender-waisted maidens served him with dainty food and pleasures. He bore with them, being like unto the cold full moon. Neither the pleasures provided by the king nor his previous insult touched the mind of Śukar. Can the gentle south wind shake Meru, the greatest of

mountains? Seeing his state, the king worshipped and praised him and said: "O thou who art rid of the acts of the world and hast obtained all that is to be obtained, seeking what hast thou come hither?" He replied "Whence sprang *māyā*? How grows it? How will it cease? Tell me truly." To the sage thus seeking the truth, the king spake as his father had spoken. The sage replied: "This have I already known by my understanding. Thou hast spoken even as my father spake. The perfect Scriptures all declare but one thing. If the differentiation that springs within ceases, *māyā* ceases. There is nothing in *māyā*. Such is its nature. Declare unto me the One Reality, O king who curest the infatuation of all."

The king made answer. "O sage, what thou hast thyself ascertained, what thy father has declared to thee, again in doubt thou askest. That alone is true. Here is infinite Spirit, nothing else. That Spirit is fettered by thought, it is free when rid of thought. 'Tis because thou knowest well that Spirit, thou art rid of desire and of all visible things. Thou hast attained all that is to be attained by a perfect mind. Thou inseparably blendest with the One that is beyond sight. Thou art free. Give up the doubt that troubleth thy mind."

Thus when Janaka, king of kings, taught, the faultless Śukar, quenching his restlessness in the Supreme whose place is Itself, freed from fear, from sorrow, from agitation, from act, from doubt, went up on the golden mount Meru and, standing in the calm of undifferentiating abstraction (*samādhi*) for twice 500 years by the sun's count, like unto the light of a lamp quenched with the burning out of oil and wick, became blended with Spirit-space. Rid of the stain of thought and become pure, the rising thought ceasing as water drops merge and become one with the sea, he became one with the Absolute. He was freed from delusion and desire and so from sorrow. That way will be thine, O Rāma. The manner of the mind which knoweth all that should be known, is never to think that pleasures and pains are "mine."

As the attachment to things which are not realities becometh established, the fetters are firmly rivetted; as that attachment dwindles, the baleful fetters waste away. To crush the influence of outward objects, O Rāma, is to be free; to sink in it is to be a slave. They who have overcome its might and, rid of desire, turn away from the enjoyments of the world, they alone have attained the high state of *Jivan Mukti*, of freedom while still in the flesh.

The purport of this story appears to be that a man may by investigation and reflection understand what is real and what is unreal, and may reject the unreal and be rid of all desire, and yet not attain perfect peace, which is won only when by the intense abstraction of *samādhi* he has realized in actual experience the One Reality. So also Tiruvalluvar says:

"Though the five senses are under control, still there is no gain to them who know not the One Reality" (*Kuraḷ*, xxxiv. 4).

"Wisdom is freedom from the delusion which is the cause of birth, and the vision of the One Reality, the supremely beautiful" (*ibid.* 8.) The delusion here referred to is explained (*ibid.* 1) as that which takes for real the unreal.

Then turning to the assembly, Visvāmitra says: What Rāma has grasped with the mind, that is the reality, and nothing else. Who save Vasishṭha can teach great Rāma this?—Vasishṭha who, having learnt it from the lips of the wise, hath won peace of mind and freedom from doubt, who knoweth time past, present, and future, who is the world's teacher, who looketh on, a witness to all things that have name and form.* (Addressing Vasishṭha:) Rememberest thou, O Vasishṭha, the words of wisdom which the Lotus-God Brahmā spake to us to heal our enmity and to cure good men of their ancient *karma* and help them to be free. Declare it, I pray² thee, to the learned Rāma. The precious

* *Is.*, the manifested universe.

words spoken to the heart of the pupil that is free from desire, are indeed knowledge; they are the substance of the Scriptures, they alone are beautiful. The words spoken to a pupil in the bonds of desire, will become impure like precious milk poured into a black dog-skin vessel.

In compliance with the request Vasishṭha proceeds to deliver to Rāma the discourses which form the bulk of this work. Vasishṭha, it may be added, is believed by the Hindus to be still alive, inspiring and enlightening seekers after truth. Tradition has assigned him a perfect wife, Arundhatī, who, translated to the skies, shines in the Pleiades. Among the interesting and picturesque ceremonies of a Hindu wedding is the leading of the bride into the court-yard to point out the star to her as the ideal to be cherished. Vasishṭha himself is one of the seven stars of the Great Bear, called by the Hindus the Seven Sages.

P. A.

When the Psalmist said: "Wait on the Lord", he meant "wait on the spirit realm", for every manifestation of unseen spirit-power in Old Testament times was considered divine and the intelligences manifesting were indiscriminately called "men", "angels", "Lord", or "Jehovah". Waiting in the silence is, therefore, a long-established custom for spiritual enfoldment and for communications from the great spirit-realm which has ever encompassed and influenced humanity so our thoughts and desires should reach out and up to the heights for the loftiest truths, the mightiest inspiration and the greatest strength our natures are capable of receiving. The place should be "holy", i.e., consecrated to this special purpose of "waiting" and should be free from all contaminating magnetisms. A *new* room, or a room that has not been indiscriminately used, is preferable. It should be clean, free from much furniture, clothing or carpets, well ventilated and with enough of isolation to enable the sitter to effectively rid himself of the sights and sounds that distract. Others than the sitter or sitters should not enter it.

—DR. B. F. AUSTIN IN *Reason*.

THE WORK BEFORE US.

(Continued from page 373 of No. 9 Vol. X.)

My co-religionists, I was resolved to make this known to you and all, who are called *ajñānis*, and here I have done. What a comment on the moral aspect of our lives! By what name he referred to us, is not the point; the conviction he had of the wickedness of certain members of his race who follow the religion of their forefathers, is what struck me most. Where are virtues gone—Truth and Righteousness? Will our people understand that these form the very basis of *Śivajñānam*? I often thought to myself that if our leaders would not take active steps to improve the moral tone of our people, it were far better for the people to join Christian organizations and live Christian lives in order to qualify themselves for the spiritual life of the *Śivajñānis*, for, I have found in my experience, more unity and sympathy, love and righteousness, in Christian Society, than in our own. There are organizations and opportunities and here is none. Truth must be told at any risk, and I say, what I think, fearlessly, to this august assembly that moral culture should form the first item of our programme, so that every man may be a *true citizen* before he can be a *true lover of God*.

The social side of the question is not receiving its due attention either. The abuse of caste-rules has been ever tending to separate one from the other to such an extent that the people have not benefited by the culture and civilization of the few. Social intercourse, which alone will facilitate mutual improvement and strengthen mutual confidence, has been within only limited circles, not to mention the inhumane rigour with which "non-touchism" has been enforced on the majority of the people, who would have been a strong power in the nation, if only the chord of brotherly feeling was touched. "Non-touchism" is a sound rule for sanitary reasons, but to enforce it on those who deserve sympathy, help and elevation, in the way it has

been done for ages is, brutally demoralising ; and the effect of it is now seen not only in the absence of the national feeling but also in mutual distrust and contempt and in the domination of selfish interests. The tyranny of caste is present in the higher ranks as well as in the lower. The tyranny must cease and give place to a healthy feeling of fraternal kinship in the nation. Caste prevails in some form or another in other countries, but nowhere to the detriment of national interests. People *there* are wise enough not to weaken the solidarity of the nation by demoralising the self-respecting though illiterate masses. Ours has been an unenviable lot, the subject of ridicule to the enlightened. No nation or race has left its mark on the sands of time that did not keep prominently before it, the well-being, the elevation and the freedom of all classes of its people. The Romans attempted to draw the invidious line between the high and the low and perished in consequence. The people of England have removed all differences of race and language and they now flourish as the mightiest nation on earth.

Have we at the present day the four main castes of the Smritis or even the many divisions that once prevailed in the south ? Can any one enumerate the sects and sub-sects, and divers groups of each caste ? The number tends to increase and not to diminish. Does this not indicate the wrong principles that at present guide the nation ? It will be no wonder if one closes his door against his own brother for the fault of crossing the sea or sitting at the same table with his cousin who married in a different sect, though he is himself a hopeless drunkard. His conceit of caste is such that drunkenness and other vices would not degrade him in the eyes of society ; but in his view his brother's violation of the caste-law in mixing with others under the ban is greatly reprehensible. The strict adherence to the letter of the law, and *that* only on the *social side* of it, has so drawn lines and cross-lines between one another, that we cannot converse or exchange thoughts with one another without one day or other coming into collision. The evils of our society

are brought to the light of day by those interested in religious proselytism, and laid at the doors of the Hindu Religion, without pausing for a moment to assess its real responsibility in the matter. The number of child-widows, the degradation of the Pariahs and other members of the nation, the exclusion of certain castes from religious worship at the temples, and the abhorrence with which the high-caste man drives away a fellow-member of the nation from his sight, are often referred to from the pulpit and the platform, by the Christian clergy and laymen, as the outcome of the Hindu Religion. The promise of freedom, education and position from the opposite camp, will naturally draw away those who are under the ignominious ban of our society. No doubt the evil is there: it is not due to our ennobling Religion but to the degraded Hindus who have mistaken phantasm for the reality, the poison for the nectar. But is it not now time that we look around and right the wrong and remedy the evil? A re-adjustment in the line is highly desirable, to allow the influence of our religion, the mainspring of which is love, the reign of unqualified Supreme Love in the hearts of its followers, to make itself felt even by the now down-trodden masses, Or shall we sit with folded arms priding over the achievements of our forefathers and leave our neighbours to point out the cobwebs in our homes, and the dirt in our teeth?

It is a relief that reforms have been attempted, organized and carried into effect by the true sons of the soil in the teeth of opposition, obstruction and ridicule. Not to rise even after dearly paying for our past cruelty to our own brothers, is a crime for which each one of us will one day have to account for. It is a vital question no longer to be shelved in if we really mean to plant the banner of our religion in the depths of all hearts.

The craze, now, is for political reform. Millions of reeds rising to rule and govern! Even according to our Dharmas, the rulers were those who, being able to exercise control over the rest, granted, at the same time, liberty to their subjects

with love of justice and fair play according to their lights. The privileges and rights enjoyed by the people in the past are not denied to the present generation. The British nation built upon principles of equality and justice, will not swerve from its national virtues. The non-interference in religion granted to us, is a gift of a very great order, especially to us to whom religion is a watch-word. The burden of State is very heavy; and our benefactors, the British Nation, have come forward to bear it for us just as our past rulers, the Kshatriyas, had done in times of yore, allowing ample opportunities to work out our social and religious ideals. If one nation rules another, there is of necessity some conflict of interest in a smaller or larger measure; and if there be any such restriction, shall we fare better in the hands of others whose love of justice, mercy and fair play, will not rival that of the British Raj? The latter is a God-send to our nation, to relieve us from the additional burden of ruling ourselves. To my mind, all the energy should be directed towards the ethical, social and religious advancement of our people, under the kind protection of the British flag. There lies our sphere of work, elevating and peace-giving, and not among the thorns of politics. If we succeed in producing noble citizens, able to appreciate the freedom enjoyed under religious neutrality, and at the same time to nurture their religious ideals, our task is done. Else, we cease to profit by the golden opportunity and our energies run to waste.

Now, let us consider "The Work Before Us" in the field of religion which comes directly within the purview of this Conference. Bearing in mind that the other aspects of the question go hand in hand with the religious work, and that the one is a necessary supplement to the others in the evolution of character, let us pause for a moment to take stock of our religious achievements of the present day. Time was when religious education formed the chief curriculum of the youth of our land. The special training the Brahmachāri received at the hands of his preceptor, fitted him to understand his duties in every line of activity, and equipped him with sufficient knowledge of the Dharmā and the

Jñāna Śāstras, and before he entered the life of a house-holder he was a master of his religion, able to guide the religious work of the household. The youth having had to live with the master who was seldom wanting in the high ideals of life, imbibed the character, the spirit, and the ideals of his master. *Religion was lived* by the masters who held the prominent position in our society. Kings and chiefs vied with one another in reverencing the masters of religion whose example influenced all the members of the society. People did not hesitate to part with their wealth and become paupers if that helped them to honour a master or to establish a religious ideal. The homes re-echoed the Vedic and other hymns that were chanted there during prayer, nor were the groves and forests without response to the echo of the village. Each one, rich or poor, high or low, knew his religion, lived it, and led others in the same line. The relation between Guru and Śishya left nothing to be desired, to work out the religious end. The Gurus, the priests, and the elders of the land, had a great command or influence over the people and were gods on earth to lead and bless.

Would that we had the old times back again! A knowledge of the Śāstras at the present day is the special acquisition of the few, and a religious life, the ideal of the handful. Although there are enough of instinctive inducements to take up the religious ideals, people run after worldly enjoyments and prosperity, and any education that does not tend towards material prosperity is not cared for. Even the priests have degenerated to a very great degree. The Jñāna portions of the Scriptures are left alone by the priests themselves who make it their ambition to be masters of Kriyā, rites and ceremonies. When the people stray away from the fold in large numbers, the priests are in the inner chambers of the temple, content to sound the bell and the gong and to deck their persons and the idols, and foolishly think that they can transport all to Heaven by the due performance of certain rites. It does not seem to concern them what the people think or do, or whether they are morally and spiritually advancing. Whatever may be the evils that sap

the vitals of the society, they would not question the conduct of an individual, for fear of losing the measure of rice and his patronage! The priests have ceased to exert any moral influence over the people; and religion has become synonymous with rites and ceremonies, the true import of which is a hidden secret to a goodly number of even the priests themselves. The spread of education and civilization has not affected the guardians of our Religion; and often it is found that a layman is more enlightened than the priest who is unable to preach his own religion, to explain the doubts, or meet the objections of his opponents.

The Purāṇas and the Itihāsas beyond which there is no Scripture for the masses, are misunderstood and ridiculed, and the demand seems to be for a rational exposition of the principles of religion without parables or figures of speech. On the other hand, the majority of the neglected classes is even without the influence of the Purāṇic literature, nor are they able to distinguish their religion from that of others.

One day I asked a Tamil peon in my office what his religion was. He said that he professed the same religion as myself. I asked him what he called that religion. He said "It is this, sir, Bauddha-Āgama." I told him that I was not a Buddhist. Yet, he was sure that he followed the same religion as myself. He now understands that he is not a follower to the Bauddha-Āgama. This ignorance in the man is an index to the pitiable state to which our people have declined, and the scant influence (which is sometimes next to nothing) exercised over them by the priests or other laymen. There are instances where the illiterate masses frequent famous places of worship of the Roman Catholics. It does not matter to them whether it is Mary or Māriyammāl, Christ or Kṛishṇa, St. Annas or Kannakai, that they go to worship. The worship of Śiva and the teachings of the Śaiva Religion, are yet within their reach.

Even in Temples, worship, festivals and other paraphernalia, have no charm for the so-called civilised section of the people. And their power for good has been declining from day

to day. Piety and devotion do not influence the majority of men who frequent the temples. One word at least indicates the retrogression of the system and the demoralization of the worshippers, namely—Deva-aḍiyāl (தேவ அடியாள்). With what good intentions the service of Deva-aḍiyāl was allowed in temples? Does that word now convey its original significance? What example did they once set for the women of the land? Where is now their honour and prestige, their piety and devotion to God, their pure hearts and clean hands? They now pollute the atmosphere of the temples and corrupt the morals of themselves and the people; but still our enlightened men do not see or at least take steps to remedy this evil which has taken a strong hold on the places of worship. It seems to me to be a problem, whether, in other respects as well, the true intentions of the Śāstras have not been violated or degraded, just in the same way as the institution of Deva-aḍiyāl (தேவ அடியாள்) has been corrupted into Devaḍiyāl (தேவடியாள்)—the plague-spot in the sacred temple.

Even in the management of temples, one often finds the predominance of selfish interest rather than the spiritual advancement of the people. The abuse of temple-funds is a crying shame on the community; but still it must be said to the credit of our ancient seers that, if not for the temples and the Purāṇas, however much their object may be misunderstood, our people would have been much worse and hopelessly behind-hand in religious ideals. What is required in the trustees or custodians of the temples is, holding up their true spirit to the eyes of the masses. Many of the Jñāna Śāstras are still in old manuscripts which are kept back from public view under pain of religious threat or priestly intimidation, and the enthusiasm of most men among our leaders or our wealthy, is not for bringing them to light and preserving them for future generations, but for building more temples.

(To be continued.)

R. S. S.

HINDU IDEALS AND THEIR PRESERVATION.

(Concluded from page 349 of No. 9. Vol. X.)

I have appealed to you as citizens, as members of society, to preserve your institutions. I shall now appeal to you as parents, to preserve your children.

By permitting the Missionaries to educate your children, you are not only allowing them to remain in ignorance of your institutions and your religion, you are acquiescing in the injection into their minds of disrespect and prejudice against these. Let me give you a conspicuous instance of how this occurs.

Western Scholars have evolved a theory which traces the origin of Indian civilization, and of the Aryan race, to Central Asia. Everybody acquiesces in this theory, and therefore everybody believes it. Probably it is taught in this very institution. Let us consider it a moment.

One would expect that when the history of a people was in question, the traditions and literature of that people would be the first sources of information on the subject sought. But though you have the oldest civilization and literature in the world, and records which purport to recite your history for many hundreds of thousands of years, the orientalists do not pay you this compliment. Your books do not anywhere mention or suggest any other dwelling place for Indians than India. Their evidence is unanimously and distinctly to the contrary. For instance, Rāma flourished in India and conquered Ceylon in Tretā-Yuga, not far from a million years ago. But the orientalists do not vouchsafe your books or your traditions the slightest consideration. They proceed to construct a theory of their own, which they introduce by remarks of this kind—*quoted from one of their principal books, Mair's Sanskrit Texts.* 1911

"I must begin", says this scholar, "with a candid admission that, so far as I know, none of the Sanskrit books, not even the most ancient, contains any distinct reference to the foreign origin of the Indians."

The theory is, as I have said, that the Aryans came to India from Central Asia. At first 1000 years or so B. C. was considered early enough for this migration. Now, I believe, they have gotten the date back 5,000 or 6,000 years earlier than that.

On what do they base this theory? I will give you samples of their principal arguments, and beg you to note well their character.

There are many names in the Rig Veda, some of which are thought to denote Indian rivers. Now, they say, the Ganges is mentioned in the Rig Veda but once, and towards the end. But the Indus, or Sindhu, is mentioned early and often. This shows that your ancestors during most of the time of the composition of the Rig Veda hymns, were dwelling near the Indus, that is, in the Punjab and Afghanistan, and did not reach the Ganges until the later hymns were composed.

Very good; but when we look into the meaning of "Sindhu", what do we find?

First, that it is a name of Chandra, the presiding Devatā of the moon.

Second, that is a name for the ocean.

Third, that it is used to denote any great confluence of waters, and finally (Śankarachārya, in the Bhāshya-Hridaya), that it is another name for the Ganges itself!

Having adopted the theory, the Orientalists proceed to build it up by interpreting everything to support it. For instance, the Rig Veda mentions the "Sarayu". There is a river of that name in Oudh, falling into the Ganges below

Benares. This river is too far South to fit their theory. So they say—I quote one of their leading men, Lassen—"Perhaps it is an affluent of the Sarasvati (a river of the Punjab); in any case, *it is to be distinguished from the well-known affluent of the Ganges*".

Well this, Mr. Chairman, is calculated to make a lawyer smile. We know how cases are built up. But perhaps I should not disclose the secrets of the profession.

Then as to writing. Their theory requires them to make you illiterate in ancient times, for otherwise how can the silence of your literature on this important subject be explained? Your books must be more recent than these events, if the theory is to stand.

"An illiterate people," says A. W. von Schlegel, "ignorant of writing, which has adopted a stationary home after long and arduous migration, might, after a few centuries, easily lose all recollection of its change of habitation"

So they say that, inasmuch as they can find no proof to the contrary, your ancestors could not write more than 2300 or 2400 years ago. But they cannot deny that you were a great people, with abundant commerce. Megasthenes shows that even Solomon got merchandise from India. How was your business conducted without writing? Because no records are found, is a very slender basis on which to deny the knowledge of writing to a great, civilized and commercial people.

I cannot continue this subject for want of time, but the examples I have given are sufficient to illustrate the flimsiness of the arguments of the Orientalists. These theories are the merest and most random speculations, and impudent speculations at that. But the point with which we are now concerned, is the utter disregard and disrespect with which they treat your traditions and the effect which such treatment, endorsed by their teachers, necessarily has upon the minds of your children.

Then as to the study of History. In the Mission schools your children learn next to nothing of the history of Ceylon and India, and that notwithstanding that in the Mahāvamsa, you have one of the oldest and most authentic histories in the world. They learn nothing of your great men—of the heroes and moral exemplars of your past. They learn of Rome, Europe, England—of Cæsar, Napoleon, Nelson, Wellington, Cromwell. How are they benefited by this? They learn how on repeated occasions a handful of valiant Englishmen put to flight vast numbers of the “natives” of your country. Are they likely to gain respect for their ancestors from such tales?

So all through Literature and Science. These seemingly “exact” sciences, these instruments and methods of “precision” seem so unassailable, so unquestionable, that your children are paralyzed. They have not a word to say in defence of their ancestral traditions. They are out of court at once.

But if they had studied your books *first*, their hearts would have been won by their beauty; and they would have suspected the wisdom of spending *all* one’s life and energy in measuring and classifying *prakṛiti*, the ever-changing; the absurdity, for instance, of building up a science of the nervous system and calling it Psychology.

If you say—our children must have Western learning in order that they may have the increased earning capacity which it confers—I reply—It is not Western learning, but the *influences under which it is imparted*, that are dangerous. If you teach your children *yourselves*, you may teach them what you will.

To the child educated under foreign, *i. e.* Missionary, influences, the whole of the Hindu religion becomes unreal and shadowy. Though he may maintain his nominal allegiance to it, its compelling force is gone; his religion is practically lost. No misfortune in life can be so great as that. For the sanction of the lost religion is replaced by no other effective sanction. An adopted religion can never mould the character as the

religion of one's fathers. In most cases a *moral death*, more to be deplored than physical death, results. The life is wrecked—the purpose of life is wholly missed. But I need not dwell upon this unpleasant subject. You know well the hypocrisy of life which generally follows upon so-called “conversions” among you: you know the shockingly common moral degradation of “native” converts to Christianity. I know it from my own experience, years ago, in this island, and all men of experience in the East who are free from self-interest, testify to it.

I have known many young Indians in just this position. Their lives were spiritually wrecked; whereas they only needed a fair start, a preliminary grounding in their ancestral learning, to have carried them safely past this danger.

The injury to your girls is a still greater misfortune. They will govern your families, they will train your grandchildren.

If you fully grasped the deadly character of the probable result, I think you would prefer for your child the funeral pyre to the Mission school.

Yet I wish by no means to be understood as speaking against the character of the Missionaries. I think that most of them are sincere and kindly men, who wish you well. But as a class they are very ignorant on the subject of religion. They have not studied Hinduism. They do not know its grandeur. They do not know that religions are all one in origin—all equally paths to God. They do not know that the religion of Jesus, as he propounded it, is the same as that of the Aryan Rishis. They do not realize the terrible responsibility of unsettling the religious convictions of a human soul. If they did, they would flee from it as from a conflagration.

Much of the money also which is given in America to support these mission schools, is given from the best of motives. The givers really believe that they are doing you great good, and make genuine sacrifices in parting with their money. But

it is not all given in this spirit. Great sums are given for this purpose by wealthy men whose object is to gain a reputation for generosity. And much of it is given from a still unworthier motive—because such gifts are thought to bring commercial returns. Many of you have heard of John D. Rockefeller, the Standard Oil magnate, the wealthiest man in the world. He gives vast sums to foreign Missions. Several years ago I read in a New York daily paper an interview with his secretary, Mr. Gates, in which that gentleman said that Mr. Rockefeller's donations to foreign Missions are found to be an excellent investment, in that they lead to the increase of business transactions with the peoples among whom the missions are located.

Do not overlook the kindly motives which have prompted many Missionaries and supporters of Missions. But do not let your gratitude obscure your duty to God and to your children—your duty to transmit to them the spiritual heritage which you have received from your ancestors, and which they may rightfully claim from you.

Since I prepared this address, some school statistics have been furnished me. The Christian population of the district is less than one-tenth of the whole—more than nine-tenths are Hindu; but out of a total of 400 schools, 300 are Mission schools. Having legitimately but one-tenth of the children, the Mission schools are educating *three-fourths* of the children of the district.

Still further, but about half the hundred Hindu schools are aided by Government, while almost all of the other schools are aided schools. Therefore of the public money, chiefly collected from taxes on Hindu property, spent for education in this district, only *one-eighth* goes to give Hindu education to Hindu children, while *seven-eighths* are devoted, for the most part, not to giving your children a beneficial education, but to leading them by a short road to moral and spiritual ruin.

A very conservative estimate puts the number of pupils at 50 for each school. There are then at least 20,000 children in the schools of the district, and doubtless many more.

Assuming that there are as many as 2000 Christian children, the Mission schools are educating at least 13,000 Hindu children in this district. For higher education there are in this district six girls' boarding schools, all Missionary, and six boys' colleges, of which but two are Hindu.

Is not this most an alarming situation? Can you regard it with any sort of equanimity? It clearly calls for the most energetic and unmeasured efforts on your part. Be assured that in their contest for your children the Missionaries will never relax their exertions. Their livelihood, the very existence of their establishments, depends upon holding your children. 13,000 Hindu children in the Mission schools of Jaffna—what an appeal can be made in America for money on that statement! It is worth to them many lacs of rupees every year. So they will fight you hard. If they see that you are in earnest about building up your schools, they will probably offer you *absolutely free* education. But their education would cost you dear, even did they pay you untold sums to accept it. This is a matter far above all money values.

Can you disentangle yourselves from these toils? Certainly you can, if you put forth sufficient effort. Lose no time in rescuing your children from the Mission schools. *Educate them yourselves.* Are your present schools insufficient? Create new schools. Resolve that whatever is necessary *shall be done.* If necessary to accomplish it, impoverish yourselves. What is money in comparison? If you lack money, *simplify your lives.* Discard expensive European habits. Return to the simple ways of your fathers.

As an example of the crying needs of education among you, look at this College, in the hall of ~~which~~ we are to-night. It is really the only dependence of your boys for higher education; and yet how precarious is its condition. Without a general fund, if for any cause the Government grant were delayed or withheld, it would be in great difficulties. It has no library. A College without a library! No chemical or physical laboratory;

no play-ground. And because of this lack of equipment the Madras University will not affiliate it.

If there is still time, I wish to close by reading a passage written by that great Indian, the Swami Vivekananda. As your Chairman has said, I knew him. I first saw him at the Chicago Parliament of Religions in 1893. I shall never forget his handsome and brilliant face and his fine form, most impressively set out by his orange robe and turban. When he first spoke, before many thousands of people in the great auditorium, he took that vast audience by storm.

I saw him frequently in New York between 1893 and 1896. For a while he was a guest at my house.

The education of his people was very near his heart. We had many talks about it.

The passage I am about to read is in a manner a part of his legacy to India. It is from a manuscript found among his papers. He had commenced a book, "India's Message to the World", of the preface of which these words form a part. I read them because of the splendid ideal of India which they embody—that they may sink into your hearts, and remain there long after what I have said is forgotten.

"What a land is India! Whosoever stands on this sacred land, alien or a child of the soil, feels, unless his soul is degraded to the level of brute animals, himself surrounded by the living thoughts of earth's best and purest sons, working to raise the animal to the Divine, through centuries whose beginning history fails to trace. The very air is full of the pulsations of spirituality. This land is sacred to philosophy, to ethics and spirituality, to all that tends to give respite to man in his incessant struggle for the preservation of the animal, to all training that makes man throw off the garment of brutality and stand revealed as the Spirit immortal, the birthless, the deathless, the ever-blessed,—the land where the cup of pleasure was full and fuller has been the cup of misery, till here first of all man found out that it was all vanity; till here first of

all he broke through the fetters of delusion, in the prime of youth, in the lap of luxury, in the height of glory and plentitude of power. Here in this ocean of humanity, amidst the sharp interaction of strong currents of pleasure and pain, of strength and weakness, of wealth and poverty, of joy and sorrow, of smile and tear, of life and death, in the melting rhythm of eternal peace and calmness, arose the throne of renunciation. Here in this land, the great problems of life and death, of the thirst for life and the vain mad struggle to preserve it only resulting in accumulation of woes, were first grappled with and solved—solved as never they were before and never will be hereafter, for here, here alone, was discovered that even life itself is an evil, the shadow only of the real. This is the land where alone religion has been practical and real, and where alone men and women have plunged boldly in to realize the goal, just as in other lands they rush madly on to realize the pleasures of life by robbing their weaker brethren. Here and here alone the human heart expanded till it included not only man but birds, beasts and plants; from the highest gods to grains of sand, the highest and the lowest all find a place in the heart of man; grown great, infinite. And here alone the human soul studied the universe as one unbroken unity whose every pulse was his own pulse.

We hear much about the degradation of India. There was a time when I also believed in it. But to-day, standing on the vantage-ground of experience, with eyes cleared of obstructive predispositions, and, above all, the highly coloured pictures of the countries beyond the seas toned down to their proper shade and light by actual contact, I confess in all humility that I was wrong. Thou blessed land of the Āryas, thou wert never degraded. Sceptres have been broken and thrown away, the bell of power has rolled from hand to hand, but in India courts and kings always touched only a few, and the vast mass of the people have been left to pursue its own inevitable course, the current of national life flowing at times slower and half-conscious, at others stronger and awakened. I stand in awe before

the unbroken procession of scores of shining centuries, with here and there a dim link in the chain but flaring up with added brilliance in the next. There she is, walking with her own majestic steps, my motherland, to fulfil her glorious destiny; which no power on earth or heaven can check—the regeneration of man, the brute into man, the God.

Aye, a glorious destiny, my brethern, for as old as the days of the Upanishads we have thrown the challenge into the world "Not by wealth, not by progeny, but by renunciation alone immortality is reached." Race after race has taken the challenge up and tried to their uttermost to solve the world-riddle on the plane of desires. They have all failed in the past,—the elder have gone down under the weight of wickedness and misery, which lust for power and gold brings in its train, and the younger are tottering to their fall. The question has yet to be decided by them whether peace will survive or war, whether patience will survive or non-forbearance, whether goodness will survive or wickedness, whether muscle will survive or brain, whether worldliness will survive or spirituality. We have solved our problem ages ago, and held on to the solution through good fortune or evil, and mean to hold on to it till the end of time. Our solution is unworldliness—renunciation.

This is the theme of Indian life-work, the burden of her eternal songs, the backbone of her existence, the foundation of her being, the *raison d'être* of her very existence—the *spiritualisation of the human race*."

M. H. P.

"The Oriental mysteries, directing the will toward an ideal goal and exalting the inner spirit, were less mindful of economic utility, but they could produce that vibration of the moral being that caused emotions, stronger than any rational faculty, to gush forth from the depths of the soul. Through a sudden illumination they furnished the intuition of a spiritual life whose intensity made all material happiness appear insipid and contemptible. This stirring appeal of supernatural life made the propaganda irresistible. The same ardent enthusiasm guaranteed at the same time the uncontested domination of neo-Platonism among the philosophers. Antiquity expired and a new era was born".

—FRANZ CUMONT (translated by A. M. THIELEN)
in *The Open Court*.

Maritime Activity and Enterprise in Ancient India*.

(*Intercourse and Trade by sea with China—I*).

In the olden days of Indian History when great waves of Indian thought were propagated to countries outside India's borders, the ocean which washes India's shores for a thousand miles and more, formed an easy highway which enabled her sons to carry her civilisation and culture as also her abounding material produce and manufactures to the very door of every nation of the then known world—from China and Japan to Arabia and Egypt, converting the countries lining the whole coast from Pegu to the Yunnan (in China) as also the numerous islands in the Southern Seas into so many outlying Indian provinces. "Down to the days of the Mahomedan conquest went, by the ancient highways of the sea, the intrepid mariners of the Bengal Coast, founding their colonies in Ceylon, Java and Sumatra, leaving Aryan blood to mingle with that of the seaboard races of Burma and Siam, and binding Cathay, China and India, fast in mutual intercourse." (*Ideals of the East* by Mr. Kakasu Okakura, pp. 1-2). China is one of the countries with which India had opened communication and established commercial relations by sea from very old times carrying on a flourishing trade till the advent of the European nations in the oriental seas. And into China also had India poured in by the open door of the sea much of her culture and civilisation. For by the sea-route passed from India many of the great Buddhist missionaries who carried to China her religion and who by their self-sacrificing zeal and unwearied labour for centuries, not infrequently in the face of enormous opposition from the princes and people of China, propagated the principles and the literature of that religion amongst her millions. It was in Indian merchant vessels again that travelled many of those numerous Chinese pilgrims that flocked to India, studied for years in her Universities, resided in her monasteries, visited her holy places noting down, like the Chinese Buddhist pilgrim of the 7th century A.D., I-tsing, every minute peculiarity in the conduct of the Indian Śramaṇas (monks), every detail of the rules of discipline as practised by them, and thus imbued with the Indian spirit, and inspired

* A paper contributed by Haran Chandra Chakladar, M.A., to the *Dawn and Dawn Society's Magazine* of May 1910, and reprinted for the benefit of the readers of this Journal.—Ed L.T.

by Indian ideals, spread this acquired Indian culture when back amongst their own people in their own land. This importation of Indian religion and culture into China has resulted in a deep Indianisation of Chinese life and ideals and its art and literature stand imbued to the present day with Indian ideas and thought. In the language of a distinguished German scholar well known for his Chinese scholarship and extensive knowledge of Chinese Buddhism, "to the present day two-thirds of the whole Chinese Buddhist literature are translations of foreign (*i.e.* Sanskrit) works. Every popular Buddhist book is full of *Sanskrit phrases*. Many of the litanies which the priests read are *Sanskrit prayers* transliterated in Chinese characters, the prayers which exorcise among the common people recite, the charms and amulets they use, frequently contain Sanskrit characters"*, and to the present day the images of many of the Indian missionaries occupy a prominent place in the temples of China.

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| Pre-Buddhist Intercourse by Sea with China. | This high spiritual mission of India as well as the spirit of maritime enterprise and adventure stirring on the Indians of old to seek the economic welfare of their country by the extension of commerce in many lands, led them to maintain a continuous intercourse by sea with China from a very remote age down to quite recent times. |
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There is evidence both in Sanskrit literature as well as the annals of China, that this communication between the two countries was opened at a very remote ancient time, when, it seems, a part of China was colonised by Indians. "There is" remarks Sir Henry Yule, R.E., C.B., K.C.S.I., "in a part of the astronomical systems of the two nations the strongest implication of very ancient communication between them, so ancient as to have been forgotten even in the far-reaching "Annals of China" which reach to a period about three thousand years before the Christian era. (*Vide* p. xxxiv, 'Cathay and the Way thither' by Sir Henry Yule). In Sanskrit literature there are many references to the Chinese and to Chinese silk, camphor, steel, vermilion, etc., and in the Code of Manu itself we have the remarkable statement that the Chinese were degenerate Kshatriyas, being one of many Kshatriya tribes who had gradually sunk in the world to the condition of *Śūdras* in consequence of the omission of the sacred rites, and of their not consulting Brāhmaṇas.

* *Vide* pp. 35 and 21, "Buddhism: its Historical, Theoretical and Popular Aspects—by Dr. E. J. Eitel. Third Edition, Hongkong, 1884.

Vide p. 412, "The Laws of Manu by George Bühler).^{*} With reference to this particular point, a distinguished French scholar, M. Pauthier, makes the following observations in his edition of the 'Travels of Marco Polo' (p. 550), "the statement in the laws of Manu is partially true and people from India passed into Shensi, the westernmost province of China, more than one thousand years before our era, and at that time formed a State named *Tsin*, the same word as China." (Quoted by Sir Henry Yule at p. xxxiv of his "Cathay and the Way thither.") It is natural to infer that a part at least of these ancient Kshatriya colonists passed by the sea, seeing that in the Vedic times the Hindus were well acquainted with the navigation of the ocean, and merchants are referred to as frequenting every part of the sea in the *Rig-veda*, (*vide* p. 16, "Indian Paleography" by J. G. Bühler and pp. 46 and 47 of this magazine, new series, Vol. v, March 1909).

Coming down to Buddhist times, there is very clear evidence in the Chinese records, the annals of the Imperial dynasties, the narratives of the Chinese pilgrims, and the history of the numerous Indian Buddhist teachers—to show that from the beginning of the Christian era, Indian ships began to ply the Chinese waters in gradually increasing numbers. While it is a remarkable fact that the Chinese did not send out any ships to the Indian Ocean till many centuries later. In the *Journal of the Royal Asiatic Society* for 1895 (p. 525), we read—"The Indians and Persians most probably went to China by sea at the commencement of our era, and continued to do so for many centuries afterwards. The Chinese did not arrive in the Malay Archipelago before the fifth century, and they did not extend their voyages to India, Arabia and Persia till a century later."¹ It

^{*} Manu, chap. X, verses 43-44 :

शनैस्तुक्रियालोपादिमा क्षत्रियजातयः ।

वृषलत्वंगातार्त्तके ब्राह्मणादर्शनेनच ॥

शौण्डिकाश्चौडद्विष्टाः कांबोजाजवनाःशकाः ।

पारदापहूलवाचीनः किरातादरदाःखशाः ॥

¹ The writer of the article in J. R. A. S., from which we have quoted is a well-known authority Mr. George Phillips, a British Chinese Scholar, the author of several books and numerous articles in matters relating to China.

is a significant fact that at this time Buddhism secured the royal patronage in China and began to obtain a wide currency there and the sympathy and intimacy promoted by a community of religion naturally led to an increased mutual intercourse between India and China. Buddhism had found its entrance into China, perhaps during the life-time or shortly after the death of the great Buddhist Emperor of India, Aśoka of the third century B.C., whose missionaries carried the faith of Buddha over about the whole of the then civilised world, "not only throughout and on the borders of his own wide empire, but in the distant regions of Western Asia, Eastern Europe, and Northern Africa." (*Vide* p. 42, 'Aśoka,' by Vincent A. Smith, 2nd edition, 1909). "As early as 250 B. C., a number of eighteen Buddhist emissaries reached China, where they are held in reverence to the present day, their images occupying a conspicuous place in every larger temple." (*Vide* p. 21, "Buddhism" by Dr. E. J. Eitel). By some scholars this event is placed in 217 B.C.,¹ while others hold² that Buddhism found its way into China in 221 B. C. However Buddhism did not make much progress in China until the first century after Christ (A. D. 67) when in response to a mission from the Emperor of China, two Indian Buddhist *Śramaṇas* (monks), Kashyapa Matanga and Gobharana went there in possession of Buddha images and scriptures and commenced vigorously the work of preaching the laws of the Buddha and of translating the Buddhist religious texts into Chinese³; from this time China entered into a state of spiritual pupilage or discipleship to India and intercourse by sea naturally underwent a corresponding increase.

The volume of trade carried on by Indians with China by sea, whatever it might have been before this time, began to increase considerably from this time. Throughout the first and the second centuries after Christ (during A.D. 89-105 under the Chinese Emperor, Hoti and again in 158-9 under another Chinese Emperor, Hiwanti), the Chinese annals record the arrival at the Chinese court of

¹ Vide p. 77, 'Buddhism as a Religion: Its Historical Development and its present conditions' by H. Hackmann, Lic. Theo., translated from the German, revised and enlarged by the author; London, 1910. See also, "Chinese Buddhism" by Rev. J. Edkins, D.D., p. 88.

² Mr. Herbert J. Allen, in the Journal of the Royal Asiatic Society, 1896, p. 223.

³ Hackmann's 'Buddhism' p. 78 and Edkin's 'Chinese Buddhism', pp. vii and 88.

many embassies from Indian sovereigns bearing *merchandise* under the name of *tribute*, the trade with foreign nations being a monopoly of the Court in China. Most of these so-called embassies passed by the sea and continued to be sent to China from very early times to the days of the great Mughals. The peculiarity of these embassies was that they were not mere interchange of compliments between the respective sovereigns; nor were they always mere religious or diplomatic missions, but more often these so-called *embassies* with numerous so-called *ambassadors* and rich presents and so-called *tributes* represented trading expeditions, this being the recognised official form in which trade had to be conducted with China. It is necessary to possess a clear comprehension of this approved system of commercial intercourse with China to understand the full significance of the numerous "embassies" sent from India to China. The subject is very ably and fully discussed in the *Journal of the Royal Asiatic Society* for 1896 (pp. 64-66) by Dr. F. Hirth, Ph. D., a recognised authority in Chinese matters. Says he, "Foreign trade had for a long time been covered by the name, inseparable from the early foreign enterprise of Chinese Courts, of 'tribute.' The word 'tribute,' in Chinese, *Kung*, was nothing but a substitute for what might as well have been called "exchange of produce" or "trade," *the trade with foreign nations being a monopoly of the Court*. The latter would refuse to trade unless it was done under its own conditions, *viz.*, the appearance of the offering of gifts as a sign of submission and admiration on the part of a distant monarch. In each case the full equivalent was paid for these offerings in the shape of counter-gifts presented to the so-called ambassadors by the Chinese Court. If these counter-gifts had not made it worth their while to submit to all the trouble and even humiliation imposed on the tribute-bearers, we should not see such a long list of distant nations recorded as regular tribute-countries, such as India, Persia, and Arabia, who had nothing to gain or to lose by the friendship of China. I am inclined to believe that, with exceptions of course, *these tribute-bearers were in reality nothing better than private merchants who purchased the counter-gifts of the Court under the pretext of bringing tribute in the name of some distant monarch*. The description and quantity of goods returned to such tribute-bearers as a reward for the submissive feelings expressed by them on behalf of their monarchs have in many cases been placed on record by the court historians, and if measured by our present estimation of their value point to a trade as lucrative as any carried on under modern treaty regulations. Such relations had existed between China and the neighbouring countries from the oldest times. The regularity with which these transactions took place led, of course, to the creation of court officers connected with their management." Thus we

read that in the seventh century A.D., officers were appointed for the special purpose of receiving the ambassadors of the countries in the four directions of the compass, one for each, "whose duty it was to superintend the 'exchange of produce' besides the duties connected with the reception of the mission." This shows clearly enough that these early tribute-missions were 'mere pretexts for trade under court monopoly' (*Ibid* p. 71), severe penalties being prescribed 'for clandestinely treating with a foreigner even to a very limited extent' (*Ibid* p. 70.)

The views of Sir Emerson Tennent are also similar on this point. In his standard work on *Ceylon*, (p. 597, vol. I, Part V. chapter III) in speaking of the numerous embassies from that country to China he observes, "Although all these embassies are recorded in the Chinese chronicles as so many instances of acknowledged subjection, there is every reason to believe that the magniloquent terms in which they are described are by no means to be taken in a literal sense, and that the *offerings enumerated were merely in recognition of the privilege of commercial intercourse subsisting between the two nations*; but as the literati affect a lofty contempt for commerce, all allusion to trade is omitted; and beyond an incidental remark in some works of secondary importance, the literature of China observes a dignified silence on the subjects. India at a very early period, volunteered this payment of tribute as a matter of speculation and even as late as the thirteenth century when the great Chinese Emperor Kublai Khan (of Tartar descent) tried to encourage trade with foreign nations, it was only four Indian kingdoms, and some states in the Archipelago that welcomed his envoys and responded to his proposals. (Yule's *Cathay and the Way thither*, pp. lxxvi and lxxvii.) The island of Ceylon which, to all intents and purposes, is to be considered as an integral part of India, also entered very early into this peculiar form with China. Sir Emerson Tennent says in his work on *Ceylon* above referred to that all the Chinese accounts, from the very earliest period attest a continued intercourse and an intimate familiarity between the people of the two countries, the explanation being found in the identity of their national worship. The interchange of courtesies between the two countries, he says, was eagerly encouraged by their respective sovereigns. "The Emperors of China were accustomed to send ambassadors, both laymen and theologians, to obtain images and relics of Buddha, and to collect transcripts of the sacred books, which contained the exposition of his doctrines;—and the kings of Ceylon despatched embassies in return, authorised to reciprocate these religious sympathies and do homage to the Imperial Majesty of China" (*vide* Tennent's *Ceylon*, Vol. I, pp. 593-594) or, in other words, *to carry on a trade with him.*

H. C. C.

A LETTER TO THE EDITOR.



KURUNEGALA, CEYLON.

16th February, 1910.

To

THE EDITOR,

SIDDHANTA DĪPIKĀ,

MADRAS.

DEAR SIR,

I shall be thankful if you or any of the readers of your valuable journal will let me know in which part of India the maritime country *moṭa-palli* (*moda-palli*) is situated.

The word appears in Prof. MacDonnell's Sanskrit-English Dictionary, but no better information is given there than that it is the 'name of a maritime country'.

This is evidently the name of some Tamil country as the termination *palli* bears out. This affix which one recognises in the name Trichinopoly and is perhaps tempted to connect with the Greek *polis* (city), is, in Dr. Caldwell's opinion, a word of Tamil origin. Palli occurs, however, in Sanskrit, in the sense of 'small village, especially, settlement of wild tribes,' but its claims to Sanskrit parentage, are as untenable* as those of the Sanskritised *naranga* (orange tree), *nilaya* (dwelling), *vala* (cave), *valaya* (bracelet), *phala* (fruit), *śava* (corpse) *sringavera* (Injiver, ginger) *śankha* (conch), etc.

* This is a random remark which betrays a lack of linguistic training and philological insight. The faculty to scent superficial analogies has always a tendency to mislead, and is at best a dangerous weapon that will cut both ways, unless its manipulator is a skilled, qualified expert—
Ed. L. T.

In this connexion I should also be glad to know whether *palli* was originally a settlement of the Palli (Vanniya), Pallā, Pallivili, or Pallava people, or a village belonging to a *palli* (temple) by endowment, or where there is a *palli* (temple, hermitage, almonry, or school). This word has also acquired the meaning of 'sleeping place', which is probably due to the fact that wayfarers resort to temples or schools for the night's rest.

It is interesting to note here that *palli* has found its way even into the Singalese language where it is used to denote a school or a mosque.

Palli (పల్లి) in the sense of a 'herdsman's village,' is presumably a doublet of *palli* (పల్లి), ల and ణ being interchangeable. And it is not improbable that this word is closely connected with *Pallavar* (పల్లవ) the base or many, and *Pallavai* (పల్లవై) baseness or different things, which are traceable to the root *pal* (many). The radical idea of *palli* would then be the seat or *rendezvous* of many or different peoples, or the settlement of a mixed race or conglomeration.

Faithfully yours,

S. W. COOMARASWAMY.

[The word 'palli' takes on the form 'palle' in Telugu, as is to be seen in the names of many a village in the Northern Circars. It appears as 'halli' in Kanarese, and numerous examples can be instanced from the village-names in the Bellary and the Anantapur Districts, to bear it out. It is possible that the same word might be met with, under some other disguise, in Indian languages, that are distinctly extra-Dravidian. But, what the exact Sanskrit root of all these derivatives, has been, can only be a matter of conjecture, since the present Sanskrit words, being what they are, after years of linguistic vicissitudes, cannot, in any sense, be taken to represent the true or original elements—ED. L. T.]

REVIEWS OF BOOKS.

Mr. H. Kārtikeya Aiyar who is the leader of the Drigganita System in Ceylon is the compiler of this
 The Jaffna Tamil Almanac. He follows the very same methods
 Drigganita Almanac as those pursued by Mr. T. S. Viśvanātha
 for Sadharana. Śrauti in his "Kumbakonam Mutt Almanac."

The printing and get-up of Mr. H. K. Aiyar's Almanac, are all that can be desired, and, as regards the high standard of accuracy maintained by him in his Astronomical calculations, we should think he falls in no way behind his worthy *confrère*, Mr. T. S. V. Śrauti. Mr. H. K. Aiyar has signified to us, his intention of starting an Astronomical Association in South India, so as to bring together all the persons, who take a lively interest in the propagation of accurate methods of almanac-computation, and kindred subjects. If such an association should become an accomplished fact, it will be the means of doing immense benefit to students of Modern Astrology in this country. It is also the idea of Mr. H. K. Ayyar to embody, in his Almanacs of future years, Sāyana elements of great value, together with information of an otherwise substantial character, which have at present to be mainly sought in the ephemerides published by Zadkiel and Raphael, and the Almanacs issued by European and American Governments.



Our worthy friend, Mr. B. Sūryanārāyaṇa Rao, Editor of the *Astrological Magazine*, is the Editor of
 The Almanac for 1910, this Almanac in English, which, although
 Sanmya making a belated appearance, this year, main-
 and Sadharana. tains, as a substantial compensation therefor,
 an increased standard of efficiency, in the full-
 er information with which it is prefaced, than in previous years.
 This information has chiefly to do with the canon of "elections"
 as laid down in Hindu astrological books, and the author has
 endeavoured to bring together every astrological rule that is

usually observed by the people of this country in their social and religious practices. As it is compiled at present, the Almanac can, however, not be of much use to European Astrologers who may be eager to practise the Hindu methods of "prediction" and "elections". Once previously we reviewed a prior volume of this Almanac, in September 1907, on pages 209-11 of Vol. VIII of the "Light of Truth", when we called attention to the necessity for certain improvements which, we thought, were required to widen the usefulness of the Almanac. And we continue to think that the same improvements are also needed in the issue of the Almanac under review, since we regret to find that not one of them has found a place in any of Mr. B. S. Rao's Almanacs, issued after the said suggestion. Mr. B. S. Rao is a great admirer of the methods of calculation based on the *Graha-lāghava* which follows the elements of the modern Sūrya-Siddhānta. The modern Sūrya-Siddhānta is a favourite with the Āndhras of the Northern circars and Ceded Districts, and most of its followers have extraordinary notions about the greatest equation of the Sun's centre and the motion of the apse line. And whatever they be, it does not, perhaps, much matter about the chāras, since the greatest accuracy aimed at by the average run of Astrologers in this country, is with reference always to the nakshatra-pādas, and never in regard to the actual degrees, minutes and seconds of celestial longitude. Mr. B. S. Rao took a deal of trouble with the recent "South Indian Astronomical Conference" held at Kālaṭi, in the Travancore State, under the auspices of the present Śaṅkarāchārya of the Śringeri Mutt, with a view to come to some definite understanding as regards the correct method of computing Almanacs and the starting-point of the *Nirayana-bhagaṇa*. We are sorry to hear that the whole thing ended in smoke, for lack of competent referees in cases of difficulty and of the right sort of adjudicators with technical knowledge of Astronomy, both in theory and practice. Mr. B. S. Rao should have been considerably disappointed at the fiasco, especially after the tremendous pains he took, to bring order into the chaos of *Siddhāntins* that rushed to Kālaṭi with

all their antideluvian pomp and ceremonial bumptiousness, each intent upon getting as good an honorarium for himself as his flattery and verbal inflation can elicit. Most of the *Siddhāntins* returned, however, disgusted with their prizes "in gold" which, for one thing, is the most potent engine to keep all activities going. We should think the whole evil arose through lack of a competent astronomer of proven abilities, to guide the deliberations through to a successful issue, and of a board of astronomical experts, to which the Śaṅkarāchārya could look for helpful light, on any dark problem in practical astronomy. Mr. B. S. Rao did his best, however, as an astrologer, but, the "South Indian Astronomical Conference" as held at Kālati, had, unfortunately, little, nay, precious little, to do with the noble science of prediction.

* * *

We are in receipt of the Annual Report of the Anglo-Indian Temperance Association for 1909-10, which was adopted at its annual meeting held in London on the 19th April last. The resolutions that were passed included the election of Sir J. Herbert Roberts, Bart., M.P., to the Presidentship and of Mr. Frederick Grubb, as General Secretary for the ensuing year, as well as the following motions: "That, having regard to the responsibility of the British Government for the moral and material well-being of the people of India, this meeting expresses its deep concern at the progressive increase of the revenue derived from the sale of intoxicating liquors and drugs in that country; it cordially welcomes the declarations of the Government as to their desire to promote sobriety, but is of opinion that this can only be realised by the adoption of substantial reforms in the existing system of licensing, especially in the direction of giving to the inhabitants a more effective voice in deciding the number and position of shops within their areas; and that this meeting, whilst welcoming the steps already taken by the Department of Public Instruction in some of the provinces of India with reference to the inclusion of lessons on Hygiene and Temperance in the school reading-books

is of opinion :—(1) That a syllabus of teaching on these subjects should be issued by the Education authorities ; (2) That definite and systematic instruction should be given in the schools ; and (3) That steps should be taken to qualify teachers to give such instruction." The resolutions adopted are exceedingly opportune, as drink seems to be the besetting sin of not only the imprudent and hard-worked Indian cooly, but also the circumspect and luxurious noblemen who represent the front-ranks of the Indian Society. And even among those that preach, from their house-tops, public hygiene and temperance, there is a great deal of drinking propensity, which can only be put a stop to, when the high principles, which it is the province of religion to reveal, are actively lived out, and not merely lectured to others. If drinking should be increasing by leaps and bounds in India, it could but be regarded as a sad commentary on the character of the enthusiasm associated with the Temperance movement, and the fruit borne by that movement, after years of toil on the part of its promoters.

The Annual Report referred to, is an important document, worth the attention of every one who may be interested in the work of the Anglo-Indian Temperance Association. The following paragraphs are extracted therefrom, as they are of special value to the readers of the "Light of Truth"

"It is now twenty-one years since the Association was established by Mr. Caine and Mr. Samuel Smith, acting in conjunction with trusted leaders of the Indian people. The work persistently carried on during that period has undoubtedly led to the creation of a healthy public opinion in India, especially amongst the educated classes, in favour of Temperance Reform and personal abstinence. Although there has been no diminution, but, on the contrary, an extension of the drinking habit, it may be fairly claimed that the work accomplished, has acted as a check upon the rate of increase. The Temperance Movement has also provided a common platform upon which the members of all races, creeds, and castes have been able to unite for the purpose of promoting the moral well-being of the Indian masses. This was once more illustrated at the All-India Temperance Conference, recently held at Lahore, when delegates from all parts of

the country, and representing every religious community, were present, actuated by one altruistic and unifying spirit.

* * * * *

"Dealing particularly with Madras, it has been admitted by the representative of the Government in the House of Commons that the sales per shop rose from 138 gallons in 1907, to 152 gallons in 1908, and the latest returns show that this rate of increase is maintained. In the words of the Under-Secretary, the figures indicate a serious rise in the consumption of liquor in the Madras Presidency; but since these words were spoken, although there has been a reduction in the number of shops, the liquor revenue has increased by 24 per cent. in one year.

"The Madras Government have recognised the need for restriction, but have not carried it to a sufficient extent. The shops weeded out have been those with small sales, and the trade done by the remainder has probably been swollen in many instances by the pernicious effects of the auction system. It is no wonder, in view of these and other contributing causes, that the present annual Excise Revenue in the Presidency of Madras exceeds that of the whole of India 35 years ago".

The last sentence speaks the whole truth and nothing but truth, and it is indeed a high tribute paid to the moral stamina of the average man in the Presidency of Madras. We have the gravest misgivings as to the effective character of the crusade waged by the Temperance Movement in India against the vice of drinking; for, the crusade can never be effective, so long as the right weapon is not employed to combat the evil. Drinking and flesh-eating are twin-sisters, and both of them stand or fall together. We have known cases in which drinking has provoked flesh-eating, and *vice versâ*: Ale-houses will be an anomaly where slaughter-houses do not exist, and the truth of the converse proposition need also not be questioned. If drinking is to be effectively weeded out, the palate of man has first to be taught to dread the flavour of carrion, and his moral impulse, educated into a godly, compassionate feeling for the sanctity of animal life.

* * *

A propos of the Report of the Anglo-Indian Temperance Association, we are pleased to acknowledge the receipt of a booklet meant to be an aid to teachers in giving scientific instruction on Temperance, and named, "The Nature and Effects of Alcohol on the Human Body." Its author is the Rev. Alexander Blake, M.A., retired Presbyterian Minister, and Editor of "Temperance News" (Bangalore). It is printed in Bangalore, and dedicated to Mr. H Bhabha, M.A., Inspector-General of Education in Mysore. The book discusses with earnestness and calmness the various ill-effects induced in the human system by a free-and-easy indulgence in drinks. And if the merciless havoc which spirituous liquors play on the nervous system, and which the author so tellingly exposes in the course of his booklet, does not prove a sufficient deterrent against the drinking habit, all we can say is, there is no hope for the drunkard on this side of the grave, and that his grim tenacity in sticking to the habit, is worthy of a better cause, like the service of humanity. There is hardly any part of the human body which alcohol does not reach, and into which it does not introduce lasting pathological changes; and we recommend a perusal of the booklet itself to those that desire to have an idea of the incalculable, and sometimes irremediable, mischiefs wrought in the human system, by the use of alcohol. Speaking about the effects of alcohol on the brain and nerves, the author quotes Dr. J. Ridge, one of the greatest English authorities on this question; and as we think the quotation will be of value, as being of general interest, we make no apology to transcribe it in full :—

"There are those who speak of men as abusing alcoholic liquors, but it is much more correct to speak of alcoholic liquors as abusing men. The temporary effect of what are called moderate doses is *unquestionably in the end a disabling or paralysing one*. Please note: *It is the highest and most recently developed faculties, and those developed and exercised with most difficulty, that are most easily, and therefore, first affected*. The vigilance of conscience, the acuteness of perception, the delicacy of judgment, the power of self-control, the effort of concentration of mind,—these are dulled or diminished,

and are often quite abolished for a time by even small doses of alcoholic liquor.

"There are times when these higher spiritual powers are more active than at others, but they have never been said to be too much so. Is it reasonable to use a drug that is opposed to all that is highest and best, and certainly puts men off their guard?"

* * *

The following letter has been addressed to us by Mr. Frank J. French, Scribe, Aquarian Commonwealth, 503 Figueroa, St. Los Angeles, Calif. U. S. A., and we have great pleasure in publishing it *in extenso* for the information of our readers:—

AQUARIAN COMMONWEALTH,
503 FIGUEROA, ST. LOS ANGELES,
CALIF. U. S. A.

22nd April '10.

V. V. RAMANAN ESQ., F. Z. S., (LOND), ETC.

CHOOLAI, MADRAS.

MY DEAR SIR,

In behalf of our esteemed Teacher, Levi, and the congregation over which he presides, we desire to extend to you our thanks in appreciation of your review of the Aquarian Gospel of Jesus the Christ, in the New Year number of your excellent magazine, the Light of Truth.

It is with peculiar interest that we read the article, for we appreciate that it comes from the very centre of truth in that land of highest spiritual enlightenment, and from an authority, who, from his broad education and spiritual insight, is most peculiarly fitted to undertake such a review.

It is also with much pleasure that we are able to say to you that both the book and the Aquarian work, with its plan of Universal Brotherhood, have received most cordial support from the people of India, wherever it has been presented to them, and several centres have already been formed, who are earnestly desiring to spread its broad teachings and precepts.

We cannot but feel that the people of that hallowed land will be specially interested in the account of period, in the life of the great Master Jesus, which was spent with its great Teachers and Sages.

We also feel assured that there are many Master-minds in India, who will, of themselves, know of the source of this work—the Akāśic records—and appreciate the precious heritage the translation will be to the children of men.

Levi, who after a preparation of 40 years, was permitted to enter these great galleries and bring back the account, is still in the enjoyment of this privilege, and hopes to be permitted to complete the translation of the life and works of that great Master-Mystic, the Apostle to the Gentiles, Paul; and of some others of whom we know much less, but whose lives were filled with spiritual light. He has also brought to us many messages in exemplification of the Gospel which he has designated the Aquarian Key, which is filled with illumination.

We wish also to express to you our thought as to the grave significance of this Year 1910 and its portent of great growth in this spiritual awakening, which is covering the whole world. Levi feels assured, both from his messages from the Masters on the other side of the veil, as well as from his Astrological Readings, that this is the great year of preparation; and that before its close, great events will have centred the minds of all those who are awake and watching, with their lights burning, upon the breaking of the day of the coming Age of the Spirit.

“In that blessed age the human race will see without the aid
“of carnal eyes; will hear the soundless sound; will know the
“Spirit-God.”——Aquarian Gospel, Chap. 58, v. 11.

With kindly greeting, and with the wish that the Spirit of the Masters may ever remain with you, I am,

Yours in the faith,
(Sd.) FRANK J. FRENCH,
SCRIBE.

As our readers may be aware, we indicated, at sufficient length, in our January number (pp. 231-234), the grave significance of this year 1910, from Astrological considerations. And we are glad to note that a good number of our predictions has already come to pass with startling suddenness and accuracy. We have, at the same time, every confidence that, before the year closes, every one of our statements will prove to be facts, as we take our stand on experimental knowledge that is at the back of all true science of prediction.

THE
LIGHT OF TRUTH
OR THE
SIDDHĀNTA DĪPIKĀ

*A Monthly Journal devoted to the Search for Truth as revealed in the
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. X.

MAY, 1910.

No. 11.

THE PSYCHOLOGY OF THE SHADADHVANS.

(Concluded from page 384 of No. 10 Vol. X.)

The next Kalā is named *Vidyā* or 'Wisdom', in view of the circumstance that the soul gets real "glimpses" of the "face of God", when functioning in vehicles made out of the Tattvas, over which this Kalā has sway, to wit, from *Purusha* to *Aśuddha-māyā* or *Sūkṣma-prakṛti*. The Lord works the "Regeneration" of souls on this plane, by allowing his Light to shine, by degrees, in the *Puryaṣṭaka*, the eight-walled Tabernacle of the human body, which becomes the 'Temple of God', as soon as it is purified, and duly consecrated to Him. The Lord, in His anxiety for the soul's Redemption, cannot any longer afford to dally with its frivolous freaks, and allow it to play the truant, even if it would, as He did, now and again, when the soul was in its second stage of tuition under the *Pratishṭhā*, but works on the plan of *Samhāra*, the chastising destruction of sin. "Our Lord is", verily, "a Consuming Fire" in the words of one of the Judaic Seers of old. And His Fire is unquenchable in its *saṁhāra* of Sin. The manifestations of the grosser and lower egoity, the "Jīva-ahaṅkāra", are burnt down in a fierce and furious conflagration, and the "Kingdom of Heaven" "opens", leading to the

"finding" of the "Son", the "Messiah", the "Anointed", the "Christ",—the so-called "Ātmoddhāraṇa", the "Ātma-darśana". The Archangel that is in charge of this *Samhāra-Chakra*, the *wheel of chastising purification*, is Rudra, Rudra in whom the Will of the Lord works with unerring exactitude, or through whom the Light of the Lord shines in unquenchable fierceness, Rudra who is symbolised as the "Lord of the Burning-Ground", the burning-ground pointing the "Gehenna" in which all the beggarly elements of 'Corruption' that obscure the vision of the Soul, are ruthlessly burnt up. You might remember, the R̥ig-veda exclaims, गायत्रिं मेघप्रतिं जलाशयेषजं तच्छंयोः सुन्नमीमहे when referring to this *Rudra*-aspect of the Lord. The very rites connected with the "disposal of the dead" among the Vaidika Mahāpāśupatas, are known as *pitrī-medha*, and dealt with, in ritualistic literature, under the name *pitrī-medha-kalpa*, the "burning-ground", being regarded as the sacrificial pavilion, and the "medha" or "sacrifice", being the "offering" of the "dead body" and, with it, "the soul (*pitrī*)", as an oblation unto the Lord. The obsequies, therefore, of those who have kept the sacrament of the *Agnyādheya*, "The tending of the Fire", not the tending of the Bhautic fire, mark you, but of the real "Fire" that descends from the Kuṭilā, the "Fire" before whose radiance, even the light-power of a drillion arcs of electricity, pales into nothing, or the sacrament of the *Āchāryābhisheka*, which is closely connected with the *Nirvāṇa-dikshā*, have an intensely "sacrificial" character about them. The "Regeneration" which Rudra inaugurates is rather hard to bear, and back-slidings from this plane are quite common, especially when the soul is premature, on account of the inability of the soul to stand the ordeal of substantial calamities in the objective world, which, in the form of tears and tribulation, visit it off and on, to fully extricate it from all the entanglements of Corruption. When the lumber-room of the Soul's Saṅkalpas, Samskāras and Vāsanās, is vacated and cleaned, by a special act of the Lord, a lot of rubbish and waste has to be destroyed all at once, so as to leave no trace of any kind

whatsoever, but, this, if left to the normal process of time for leisurely dissolution, might take, perhaps, æons after æons. And it is this cleaning of the Augean Stable by the Lord, that introduces such a soul-stifling stink in the soul's own environment, for which it has to blame the "treasure-house" of its own Adhvans, which instead of containing gold, contains brambles, thorns and rats, the very things that ought not to be there. The great object-lesson set, therefore, for us by the Lord, is to look on the process of *Mala-paripūkam*, the ripening of the abscess of corruption for a clean and deep plunge of the surgeon's lancet, with a feeling of positive joy, in thrilling expectancy of the "Beatific Vision", and of His "Loving Fellowship". The blandishments of the *Sūkshma-prakṛiti* or *Aśuddha-māyā*, the subtle "Meso-Radix" of "Matter", or "filthy fascination", must be looked upon as decoying blandishments, and nothing else, and the sundering of "wordly" joys and comforts, as so many "scales" of Sin falling from the "eye" of the soul. The Lord's exceeding kindness or solicitude for the welfare of His children will be seen or appreciated at its full worth, only when the painful surgical operation is finished. He is indeed the expert Obstetrician that attends on the soul, wide-awake, in its prolonged "travail" to "beget" the "Christ" or the "Son". Speaking of the trials of such a stage, the great Jñānī, St. Paul, exclaims (Heb. XII, vv. 6-11); "For, whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons: For what son is he, whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us *after their own pleasure*; but He *for our profit*, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which

are exercised thereby." St. Paul finds it necessary to expatiate on the Lord's chastisements at such length, as it is not easy for the soul, in its *paśu-bodha*, to realise that they are only blessings in disguise. The *Vidyā-kalā* is so-called because, in the case of ripe souls, it leads to विद्योदय or ज्ञानोदय or the "dawn of illumination", as soon as the *pratiṣṭhā* in सङ्कल्पनिवृत्ति or सङ्कल्पनिवारण becomes an accomplished fact. The Archangel Rudra, the deliverer of the soul from its worldly vanities, and self-sufficient and militant sense of egoity, is assisted in his work by four angels.

Then, we come to that phase of the Lord's activity or the Soul's *svarūpam*, known as the *Śānti-kalā*, operating on the tattvas ranging from the *Śuddha-vidyā* to the *Sādākhya*. It is so called, because, when the soul has attained to this phase of its spiritual progress, the Lord blesses it with *Śānti* or "sanctification", the "anointment" of the Christian mystics, the "Peace that passeth understanding". "Egoity" has been left behind, and the "Parama-ahankāra" of the Lord, the real *aham-padārtha*, to use the words of the saintly Śrīkaṇṭha, the Scholiast on Bādarāyaṇa's *Śārīraka-Sūtras*, lights up the limpid depths of the soul, and the blossom of God has blown in the soul's garden, filling it with sweet fragrance, as St. Mūlar so aptly describes. The *Śānti-kalā* is exoterically symbolised by the *Tirobhava-chakra*, the sphere or condition of "unrobing" or "disappearance". The word "tirobhava" refers to the almost complete "dropping off" or "falling away" of all the "scales" that have beclouded the eyes of the soul till a little while ago. As soon as the ecdysis is over, the state of "tranquillity" supervenes, and there is a *śānti* for all *vikalpa-jñāna*. The souls established in the *Śānti-kalā*, are, by the "Illumination" obtained at the *Vidyā-kalā*-level, freed from the control of any lingering *saṅkalpa* in the form of *vikalpa-jñāna*, doubtful or unsettled beliefs engendered in the course of their "psychoses", and endued with "Sanctification" or "Peace". The Archangel through whom the Lord Works on this plane of "fairly

full Light"—We should call it so, because the Light still shines only through a medium, albeit a hyaline, and inappreciably thin pellicle or film, and because we can yet trace here the operations of "Darkness", though they are perfectly innocuous—is known as Maheśvara, and he too has the usual complement of four assistants.

Lastly we come to the *Śāntiyātita-kalā* which embraces *inter alia* only the Āṇava among the *Malas*, and in which the Lord is 'seen' face to face, as He shines there in His true nature or stature, with nothing like an *Āvaraṇa* or close-set 'tunic' about Him, and the soul is also freed of the blinding veils of the *Karma-mala* and the *Māyā-mala*. The souls, when they have attained to this state, become *Śāntiyātita* or super-peaceful, that is to say, they enjoy a condition which transcends *Śānti*, the condition of actual Fellowship with the Lord, the bliss of which it is not possible to convey in the language of *paśu-bodha*, the language of phenomenal intellectualism. The Lord's mode of manifestation in this *kalā* is by means of *anugraha-chakra*, the phase of Grace, the sphere of boundless Compassion and Love. The soul bathes here in the sea of Life, Light and Love, having attained its *sampūrṇa-daśā*, the condition of its Plenty or its Fill of Bliss, which corresponds to the *Nirmala-Turiyam* of the eighteen *Avasthās*, and to the intermediate *kūrya* between the *Ātma-Śuddhi* and the *Śiva-Rūpa* in the *Daśa-kūryāni*. This *Sampūrṇa-daśa* is the same as the two states entitled the *Sukha-svarūpa* and the *Sukhātita* of the thirty *kūryas* mentioned in தத்துவப்பிரகாசம், or the two states called the *Śuddhāvasthā* and the *Sukharūpa*, in the thirty *kūryas* catalogued by துகளறுபோதம். There are higher states of Peace and Joy over which the *Śāntiyātita-kalā* has sway, but of these we cannot form any conception with our flesh-bound intellect, though they are facts of actual *anubhava* to *Jñānis*, even while clothed in the flesh*. As the child of Galilee truly said, "In My Father's House are Many Mansions". The souls exist in the *Śāntiyātita-kalā* in

* See *inter alia* திருச்செந்தூர் சுப்பிரமணியரவல் by செற்றம்பலகாடிகள், தர்சனம், and ஒழுவிலொடுக்கம் by சேஷபி கண்ணுடைய வள்ளல், தர்சனம்.

their *paramāṅkāśa-svarūpa*, highly ethereal forms of bewitching purity, and possess not even a trace of the self-conscious thought that they have passed from a state of *vikaḥpa* to the state of *Śānti*; and because even such memory of the 'process' of 'regeneration', is absent from their minds, we sometimes call the state *Atita-kalā*, the transcendental or ineffable condition. The great God Himself is to be seen here in His limitless glory by those who have attained to this highest psychosis in spiritual communion or *jñāna-yoga*, a psychosis which forms the resting goal for the soul, or, in other words, the goal with which the culture of the soul, as a culture for "Redemption", ends. The Lord alone presides over this *kalā*, for it is His own Light that works out, in absolute perfection, His Dispensation on the *Śāntyatita* plane, untrammelled by 'Matter' of any form or degree, save for the dwindling and dissolving *Āṇava*. It need not be pointed out that all the so-called Archangels mentioned under the four other *kalas*, are merely the various phases or aspects of the supreme God, the Mahā-Deva, and not dependent or separate subordinate intelligences carrying out His Will. Beyond the *Śāntyatita* is the "Shaḍadhvanah pāram", the Kailāsa, "the Silver Hill" of the Āgamic mystics, on which is enthroned the "God of gods", with Nandikeśvara, His Lord Chamberlain, guarding the entrance thereto. Nandikeśvara is always described as the great Instructor of *pakva* souls, in books on mystic wisdom, and, hence, his "guarding" the "landing-place", or "portico" of Kailāsa, means, that souls are admitted to the Lord's Fellowship only after genuine living *gnosis*.

Now, to sum up the five *kalas** constituting the *Kālādhvan*: the five *kalas* mark the five stages by which the soul rises to the

* It should be definitely noted that the *pañcha-kulas*, bear the same relation to the para-prakṛiti as the *tri-guṇas* bear to the sthūla-prakṛiti. When therefore it is stated that the soul can attain to the condition of *nirguṇatva* and *nishkaḥatva*, it cannot for a moment be conceded that the "soul" has become anything more than a "soul", even accepting Aghora-tīvāchārya's *Śiva-sama-vāda*.

full stature of its purity, or the five graduated ways by which the Lord takes it by the hand, and leads it, step by step, to the "Mansion" prepared by Him in "Heaven", which is "His House" though not "His Sanctum", to the "Mansion" into which "the thieves of corruption cannot "steal", much less "break" The soul is first "quickened" by "necessity", then there is the "free-will", for the easy play of which in the soul's sphere of action, as much latitude is allowed as may be expedient, side by side with the operation of the *karma-mala*, then comes the turn of "illumination" or "gnosis" which is concurrent with the "chastisement" begotten, again, of "necessity", then the soul's utter disentanglement from the snares of corruption, leading to the "Peace that passeth understanding," and, lastly, the indescribable bliss of the Lord's Fellowship, the bliss which can only be described as the "Bliss that passeth Peace," the bliss that begins at the *Śāntyatīta* level, and increases without limit as the soul progresses in its Infinite Path of Light and Love, making fresher and newer conquests, which are limitless and inexhaustible, and are hard even to conceive for our human minds in their *madhya-jāgra-avasthā*. For, the *Śāntyatīta* level is in time transcended, and the soul is plunged in a sea of dazzling glory, the '*Adhvanaḥ pāram* has been reached, and the 'Father's House', entered. And what can we say of the "Mansions" in our "Father's House," and of our Father's *own* "Sanctum"? The answer is silence, and silence, as we know, is, in such cases, more eloquent than the best attempt at a graphic description.

The other *Adhvans* have already been alluded to in a brief fashion, and, more than that, it has not been possible to attempt within the limited time at my disposal. The *Shadadvans* constitute a momentous and grand theme, whether we regard them in connexion with the corporeal vestments of Man, or in connexion with the Manifested *Prapañcha*, which is the Thought of the Lord in a visible form. And I must not omit to mention that I have touched but the merest fringe of an exceedingly pregnant subject, reserving details, which should occupy

a hundred times as much space as this sketchy bird's-eye-view, for future occasions, as circumstances may show.

The Lord is the *Adhva-patin*, and we must, therefore, always pray to Him after the manner of the "Prayer-Book of the Āpastambins" (*Āpastambīya-mantra-pāṭha*) अथनां अथपते । अथस्याध्वनः परं अशीय; for, is not the Lord there, whithersoever we may turn and seek Him? Says that Mystic, Aruṇanti*, of undying fame, who attained his *illumination*, as a spiritual descendant of Nandikeśvara, the Lord Chamberlain of the Lord Himself:—

திருக்கோயிலுள் இருக்கும் திருமேனி தன்னைச்
சிவனெனவே கண்டவர்க்குச் சிவனுறைவனங்கே
உருக்கோலி மந்திரத்தால் என நினையுமவர்க்கும்
உளன் எங்கும் இலன் இங்கும் உளனென்பார்க்கும்
விருப்பாய வடிவாகி இந்தனத்தின் எரிபோல்
மந்திரத்தில் வந்து உதித்து மிகும்சுரபிக்கெங்கும்
உருக்காண வொண்ணாத பான்முலைப்பால் விம்மி
ஒழுகுவதுபோல் வெளிப்பட்டு அருளுவன் அன்பர்க்கே.

V. V. R.

Knowledge, truth, love, beauty, goodness and faith alone give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt which makes us meditate, the death which startles us with mystery, the hardship which forces us to struggle, the anxiety which ends in trust—are the true nourishment of our natural being.

—James Martineau.

Men are not the arbiters of circumstance, but merely the users thereof. If man can use his opportunities without sacrifice of dignity in mind or morals, he will effect a lasting good. But those who use without regard to the moral consequence in themselves, play a losing game all along the line. It is well that we should consider what we pay for "success".

—Anon.

* Known also as Śivānanda-śivāchārya.

THE VALUE OF HINDUISM FOR HINDUS.*

Brothers,

I always have great satisfaction in addressing Hindus, and I find an added satisfaction in speaking at this spot, for I knew Vivekānanda Svāmi first in Chicago in 1893, and afterwards in New York, when he was for a time my guest. He was certainly one of the most learned, eloquent and engaging men I have ever met.

Vivekānanda Svāmi did not introduce Hinduism to me. It had, when I met him, been for six years a familiar subject. I have for more than twenty-three years been an earnest student of your sacred books, and have imbibed from that study a deep sympathy and affection for India and Indians. It is to express those sentiments that I have adopted your dress while among you.

I have long desired to spend some years in India, in a first-hand study of her people and institutions. A few months ago it became possible for me to leave home for a long absence, and I embraced the opportunity to gratify those longings. I came by way of Coimbo, and there met my friend of many years' standing—my most honored and revered friend,—Mr. Rāmanāthan. He told me about the educational work which he and others were inaugurating in Jaffna, and which he considered very important, since the social and religious status and tendencies in that community were far from what they ought to be, owing chiefly to the decadence of education in Hindu hands. And he asked me if I would not postpone my visit to India for a time, and assist him in giving a start to this work. I readily assented: went to Jaffna in February, and was actively engaged there during six weeks, together with several

* This is an address given by Mr. Myron Phelps in the grounds of the Vivekānanda Reading Hall, Kuala Lumpur, F. M. S., on April 16, 1910, and reprinted here with the kind permission of the author—Ed. L.T.

Hindu gentlemen, in holding meetings throughout the district and addressing the people on the importance of educating their children in their own schools. Great interest was developed, growing enthusiasm, a real spirit of determination to throw off the Missionary bondage appeared. I became deeply interested in the situation, and when I was asked to come here with the Hindu College committee I again assented, since I was willing to do anything to aid in their very serious crisis.

For my address to you this evening I have chosen as a subject, the value of Hinduism to Hindus, for the reason that I think my experience and observation in the West enable me to tell you some things which your own countrymen could not tell you, and which you ought to know; which I consider it my duty to say to your people, whenever I have the opportunity.

There are in particular three reasons of signal importance which should exalt Hinduism in your eyes far above every other religion, as a religion for Hindus. The first of these is that it is; in a unique sense, a *living* religion. The very essence, and the basis, of Hinduism, is the teaching of the potentiality which resides in men of reaching a stage of growth when, while still living in this body, the spiritual world opens to him—when he becomes a knower of God and a seer of spiritual realities. He then becomes the true, the divine Teacher, imparting to men the instructions which he alone can impart, namely, instructions regarding the path which he has successfully traversed. His teaching constitutes what is known as religion, and most of the religious systems of the world have been actually founded in precisely this way. The teachings of the Founder have been recorded and form the principal scriptures of the new faith. To preserve the life and vigor of the religion, there must be a succession of divine teachers who, as "living witnesses", keep it in touch with spiritual realities and prevent the accretion of ingenious vagaries invented by the discursive mind. Now India has always in the past, as she does to-day, possessed her Sages, but the religions of the West have not had them. Christ

and Paul and John were among the wisest of men, but they have not had a line of successors in the West. It is many hundreds of years since there was a spiritually illuminated man in the Christian Church. As a consequence, that Church *has forgotten the meaning* of its Scriptures. The original teachings of Christ are of the highest character. I have for them the utmost reverence, and if revering and endeavouring to follow them makes a man a Christian; then I am one. But the modern Christian Church, or rather the hundreds of Churches or sects professing conflicting beliefs which call themselves by that name, have been for many centuries wandering in the dark, and for the things which they teach I have no respect. All the powers of the human mind have been applied to this Bible, to discover its meaning, with the result that a great variety of interpretations have been brought forward. These differences are not trivial or unessential, but fundamental. For instance, there is the question of punishment for sinners—for all who do not “believe in” Christ. A hundred years or so ago all christendom believed that such persons would burn in hell-fire for ever, and such is now the teaching, I am informed, of the Missionaries in the East. This doctrine still has some believers in the West, but most of the Churches have concluded that it cannot be true. That doctrine has been carried to such a length in the Church that at times it has been commonly taught that heathens and infants who could never have heard of Christ would be eternally damned.

Then there is the doctrine of Atonement—did Christ by his death make reparation for the sins of all who “believe” in him—or must each man bear the consequences of his own sins? Upon this question there is a great difference of opinion among the Churches.

Then, was Christ the son of God, or was he a man? This question also divides the Church.

There are many other matters of contention among them, but these will suffice as examples.

Another result of the loss by the Church of the true meaning of the Bible is, that its teachings, being divorced from truth, have ceased, in great measure, to be logical, reasonable or convincing. Examples of this are the doctrines of Eternal Punishment; Atonement, or the transfer of one's own faults to the shoulders of another; the doctrine of only One Christ or Redeemer for all mankind, including the countless millions both before and after him who never heard of him; Special Creation, which makes man eternal in only one direction—like "a stick with only one end"; Original sin, which asserts that God created man with a tendency to sin.

Now such doctrines as these were not taught by Christ, and are not to be found in the Bible of the Christians, but they are read into that Bible by perversion of its words, and are taught by many of the so-called Christian Churches. Thinking men cannot accept them as true. The consequence of this, and of the divergence and uncertainty of the teaching of the various and very numerous sects, is that Religion in the West has quite lost its hold upon the people—that men who think for themselves, the leaders of society, have dropped it and, as is always the case, the masses of men follow this example. The Church in the West to-day is little more than a social form, a social convention, without controlling power over the lives of men; and this deplorable condition has come about because, through lack of illuminated Teachers, the Church has long lost its touch with spiritual realities. This is a condition of spiritual death, and, in comparison with it, Hinduism may well be termed a *living* religion. Hinduism has not lost its way amid vague and doubtful speculations, it has been held to facts by "Living Witnesses", it is therefore a true and reliable guide to the Lord, and as such should be cherished as your most precious possession.

The second reason which you have for valuing Hinduism to which I wish to call your attention to-night, is that it is the original Religion in the world, the oldest Religion, the Religion

from which other Religions have sprung, and that it also is the most highly developed, the most scientific, the most practically useful of Religions. It is a common, but very great error to think that because all Religions are from God, all are alike—one is as good as another. Religions are adapted respectively to the characters of the various races of men, and differ just as those characters differ. A religion perfectly adapted to the wants of a warlike and primitive people, such as the Arabs were some 1400 years ago, or one which will meet the requirements of a people fully occupied with the things of the world, and in no hurry to get to God, such as the Westerners are, may be a very poor religion for Hindus, whose one desire for countless ages has been to come nearer to Him. The Lord, always, in the long run, gives to men what they most want. He has met the desires of Western nations with a vast abundance of the things of this world. He has responded to the dominant longing of the Hindus by giving them the greatest and best of religions—that which will lead them to Him in the shortest time.

Hinduism differs from all other religions in form, and place, as well as in contents. All the principles of religion, the spiritual laws with which the life of man is concerned, are compiled and systematically arranged and recorded in the Vedas. Every thing needed is there, and in this the Mother of Religions steps forth from the mist of pre-historic times, as perfect in essentials as she is to-day. Her authority is dependent upon no man, nor is her teaching involved with the life of any man. It is your tradition that the Vedas are the eternal source of religion for the world; and while the claim is of course incapable of proof in a Western scientific sense, it makes a strong appeal to reason and common sense.

All other religions rest upon the teachings of a single man; e.g. Buddhism, Christianity, Taoism, Mohammedanism, Zoroastrianism. They are even more or less bound up with the *character* and *life* as well as the teaching of that man. Thus the Christian will tell you that the great strength of Christianity

lies in the matchless beauty of the life of Christ. That being so, suppose it should be proved that such a man as Jesus Christ never actually lived on earth. What would become of the Christian Religion? The Church has in the course of its history been brought face to face with that possibility, and so serious did the situation appear to the leaders of the Church that, as is now generally admitted by scholars, the History of the Jews by Josephus, which failed to mention Christ, was amended in the interest of the Church by the interpolation of a forged passage containing his name.

How insecure, then, is every other religion when compared with the impregnable position of Hinduism, its foundation on the Vedas unshaken, though the name of every man ever connected with it should be swept away!

But besides this inexhaustible mine of *principles*, Hinduism has also its Sages, and a thousand when other religions have but one or two. There are the sixty-three great Tamil Saints:—There are Rāma, Kṛishṇa, Śaṅkarāchārya, Chaitanya, Rāmānuja, Rāmakṛishṇa and hundreds of others whose names you would recognize should I mention them. And besides these Saints whom you know by name, there are thousands of others whose names are not familiar to you. Now every one of these wise men had sufficient spiritual wisdom to have founded a new religion, had he been so minded. But they were not so disposed: they gave their labors instead, to enriching Hinduism. It results that there has been accumulated in your sacred books a vast store of spiritual wisdom absolutely unapproached elsewhere in the world. In them every phase and aspect of life is treated, the unseen powers and nature of man, the unseen powers of the universe, the nature of God, the manner in which the divine powers were projected and the universe created. Other religions are, in comparison, most meagre, and they could not well be otherwise; for how could the labors of one man or of several men extending over only a few years, compass the results achieved by many hundreds of men in the course of scores of centuries?

Then turning to the more practical parts of the religion, what shall be said of the elaborate and seemingly endless ceremonial of Hinduism? Is it the mere meaningless accretion of centuries of formal worship? By no means. It was all planned with a distinct purpose by the Sages of India. That purpose was to afford all men, of whatever position in life, for long or even unlimited periods of time, occupation for their hands and minds, in connection with the worship of the Lord.

For a similar purpose was created the vast sacred literature of the *Itihāsas*—the *Purāṇas*, the *Rāmāyaṇa*, the *Mahābhārata*. The *Mahābhārata* alone, in its English translation, fills about 70,000 printed pages. The purpose is, that a man may be able to fill his intellectual life, if he chooses, with this world of thoughts and pictures relating to God and spiritual things,—may thus become “established upon the Lord”, to the exclusion for the time of every thing else.

Then as to the Rules given by Hinduism for the conduct of life.

Religion is a very practical and very scientific thing: not at all the indefinite and uncertain thing some of our friends, especially in the West, are in the habit of thinking it. *Brahma-vidyā*, knowledge of God, is most difficult of attainment, and the path to it is the most arduous of paths. Anything which can help us on that path should be esteemed our greatest treasure. Now the *Āgamas* and *Śāstras* were worked out by generations of wise men for that very purpose—to give us assistance on this path, and they are indeed most effective aids when understood.

(*To be continued.*)

M. H. P.

“Open wide all the gates of the Soul, so that you no longer shut out the Sun, so that the Sun of Spirit may stream in and purify and enlighten, without any action from your lower self. Devotion is the opening of the windows of the Soul.—*Lecture on Yoga.*”

THE SYMBOLOGY OF ŚRĪ NĀTARĀJA.

The inner meaning of this Symbol is very grand and poetic, and to enter into, and understand it, will certainly be deemed a privilege by those who are striving to realise for themselves the truths of mysticism.

Before entering into the meaning itself let me digress a little in narrating the legend, which explains the occasion for Śiva's sacred dance at Chidambaram.

Vishṇu arose one day from his slumber, and repaired to the Sacred Mount Kailās, there to pay reverence to the supreme Śiva, Who told him, that, in the neighboring forest of *Tāruka* there were multitudes of heretical *Ṛishis* or devotees, dwelling with their wives, and puffed up with the pride of their learning, and, who regarded themselves as independent of His authority. It was the intention of Śiva, to visit this forest, in order to ascertain the state of the *Ṛishis* there, and to teach them a lesson. He accordingly asked Vishṇu to accompany Him in the guise of a woman, and the two—Śiva as a mendicant, with the usual insignia including the bowl for the collection of alms, and Vishṇu as His wife—entered the forest.

As soon as the two entered the *Dārukavana* as man and wife, the *Ṛishis'* wives were seized with an unspeakable frenzy or passion for the mendicant, while the *Ṛishis* were equally infatuated by the woman that followed Him—Vishṇu in disguise. A fierce wrath soon raged throughout the hermitage. The *Ṛishis* speedily perceived that the mendicant and his wife, who possessed such a mysterious power of attraction, were not what they seemed. They became ashamed of their ecstasies of evil desire, and, gathering in a body, pronounced fierce imprecations upon the couple. But the Divine visitors remained unharmed. They then dug a sacrificial pit and proceeded to burn oblations, in view to ensure the destruction of the unwelcome intruders. As a result of the sacrificial rites, a fierce tiger came out of the sacrificial fire and sprang at Śiva;

Who, smiling gently, seized it with His sacred hands, and, with the nail of His little finger, ripped off its skin, and, wrapped it round Himself like a soft silken garment. This is the origin of Śiva's tiger-skin mantle.

Undiscouraged by the failure, they renewed their sacrificial offerings, and from the altar-fire came out a monstrous serpent, which He seized and wreathed round His neck, where it has since hung for ever; and then began His mystic dance. At last, a monster named Musalaka (the club-bearer), in the shape of a black dwarf, hideous and malignant, rushed upon Him, brandishing a club, with eyes of fire. Upon him, the Lord pressed the tip of His sacred foot, and broke his back, so that he writhed on the ground. Thus with His last foe prostrate, Śiva resumed the dance of which all the gods were witnesses, while His hosts sang enthusiastic choruses.

The Rishis, parched with the heat of their own sacrificial fires, faint with the fury of their anger, and, overwhelmed with the splendour of the heavens opening around them, fell to the ground as dead, and then rising, worshipped the known God, acknowledging themselves His faithful devotees.

Now entering into the vital part of the symbology, Naṭarāja means the "Lord of the Stage"*. The idea is that the world is a stage, which presents the vision and activity of life, through the power of the omnipresent God, the unseen Lord of the stage. He represents the teacher or *guru* whose one of the most important functions is, to enforce his teachings by example; and this idea is the key-note to the Naṭarāja symbol.

The legend teaches that He subdues and wraps round Him, like a girdle, the feline fury of human passion. The guile and malice of mankind He transmutes into His necklace. One of His feet is planted over and crushes the giant—the endless illusion or

* The expression 'Naṭarāja' does not mean "Lord of the stage"; it means only 'Master-actor', or 'Prince of actors'. The idea, 'Lord of the stage', corresponds to the Sanskrit compound 'Naṭa-raṅga-rāja', and not to 'Nata-rāja'. The synonyms, *Naṭeśa*, *Naṭeśvara* and *Naṭarāja*, indicate that the Lord is the Chief-actor (= Sūtradhāra) in the drama of the *Prapañcha*, that He is the *Nimitta-kāraṇa* of the Manifested Universe.—Ed. L. T.

monster of human depravity, while the other is raised upward to aid and comfort those who are shrouded in *Māyā*, and enable them to realise His eternal fellowship. The little drum in one of His right hands, expresses the idea of His being the Preceptor or *Guru*, and means also to indicate that He holds in the hollow of His hand the dispensation of the entire *Prapañcha*, the cause of all the world, to be folded or unfolded at His own will. The deer on one side is the mind, because the latter leaps and jumps from one thing to another as unsteadily as that animal. On His head, He wears the Ganges, that is to say, the *Chit-Śakti* or Wisdom which is most cool and refreshing; the Moon representing the ethereal light and blissfulness of the *Ātman* or Self. The second right hand representing the idea of Peace, indicates the blessed calmness of Wisdom. In one of the left hands is held *Agni* (fire), which represents the idea that the truth of the Guru's teachings can only be fully understood on practical realisation in one's inner experience. The place of the dance—the theatre—is the *Tillai-vanam* (= *Dāruka-vana*); in other words, the body is spoken of as the *Vanam* (forest), because of the multitude of its components. The platform (= boards) in that theatre, is the cremation-ground, the place where all passions, and the names and forms that constitute the vision of the world, are dissolved—pure consciousness devoid of attachment to anything outside, and free from all taint of illusion.

The above are some of the leading features of the symbol*. The *Guru* teaches that *Māyā*—the illusion of the world—should be crushed down, that the deer-like mind should be left behind, and *ahankāra* (egoism) destroyed, and that man should ascend to the regions of pure consciousness, free from passion and deception, and enjoy the true bliss.

Viewed in the light of this inner meaning, Śrī Natarāja is no more a meaningless idol, an effigy in stone or copper, but a symbol of the highest import, an incentive to our inspiration and elevation.

J. M. S.

* The allegory, as interpreted above, cannot be said to be on the track of correct solution. Yet, as an attempt, it is commendable, although for real light, one should search the Agamāntic classics.—Ed. L. T.

HINDU ASTROLOGY.

A REPLY TO "SEPHARIAL"

The significant letter * of "Sepharial" appearing on page 220 of the May number of *Modern Astrology*, in reply to Mr. Alan Leo's editorial observations of March, raises up certain issues which it is not possible to deal with satisfactorily within the limits of a short note. As it will, however, be necessary for me to enter into them with adequate fulness in the course of a series of articles on "Hindu Astrology", which I intend commencing in these pages, it will be enough, I think, if, for the present, I briefly indicate in what points "Sepharial" is wide of the truth.

If, as a practical astrologer, "Sepharial" would tackle the various systems of prediction propounded by Parāśara, he could not come to any other conclusion regarding them than this, *viz.*, that they are immensely superior in point of truth and reliability to the Vimśottari-daśā-system which, he says, he has personally tested, but which he erroneously calls 'Kālachakradaśā' at page 231 of his "New Manual of Astrology". *Kālachakradaśā*, be it remarked *en passant*, is just one of those systems which "Sepharial" is minded to taboo as lacking in "guaranteed validity", though Parāśara dwells thereon at convincing length. It is certainly open to "Sepharial" to say that the Vimśottari-daśā-system is in popular use in South India and that it lends itself to easy exposition within a narrow compass. The fact of the matter, however, is that it is the only system which, on account of its simplicity, can be readily approached by the cheap, easy-going "fortune-teller" in the South of India, and is hence the first system to be brought to the notice of any interested European

* This is reproduced, as an Appendix, at the end of this communication.—Ed. L. T.

enquirer who visits this country. If the Vimśottari-daśā-system has really fascinated "Sepharial" (*Modern Astrology*, O. S., Vol. vi, p. 73), it is a very good indication that the other systems propounded by Parāśara will not fail to fascinate him the more, when once he makes an honest endeavour to master them and apply them in his practice. The only standard-work extant on the subject of Parāśara's "systems of directing" is the *Bṛihat-pārāśara-horā* which is a portly Sanskrit tome running up to about 800 pages of royal 8vo. And it is perhaps too much to expect 'Sepharial' to be acquainted with its contents, to judge from the character of the exposition of the Vimśottari-daśā-system in his 'New Manual'. The mistakes that he has committed in the course of that exposition, have been pointed out by me at sufficient length in the series of papers that I wrote for the Xth Volume of the Madras "Astrological Magazine" (1907-8, Nos. 1-6). As it might be necessary for me to go over the same ground, in a different connexion, in the future numbers of this Journal, I would do no more here than barely observe that the rules he has framed for the *bhāva-sphuṭa* (or 'house-division') at page 212 of his "New Manual", are subversive of Parāśara's *dīpta* (*Bṛihat-pārāśara-horā*, Part I, chap. iii, q.v). Though 'Sepharial' seems to entertain a genuine love for Parāśara's system of Vimśottari-daśā-directing, he has apparently not studied it from proper treatises, under the direction of a competent Indian astrologer. The result has been, as it must be, a defective and faulty exposition of the theme, to which I am compelled to call attention, in the interests of astrology, actuated by the best of intentions, since my chief object in doing so, is to see to the removal of the mistakes in future editions of the "New Manual" which, had it not been for them, would be an excellent *Vade-Mecum* of Astrology.

Further, *Kālāmṛitam*, on which 'Sepharial', by a strange irony, fathers the *phala-kathana* of *daśas*, *antardaśas* and *antarāntardaśas* (he has however omitted to mention *sūkshma-daśas* and *prāṇadaśas*, though they are of great value in judicial

astrology), is neither a work of Parāśara, as 'Sepharial' wrongly fancies it to be, nor a treatise dealing with *phala-bhāga* (pp. 234 and 247 of the *New Manual*). It, on the other hand, is, as its name implies, a book devoted to *mūhūrta-bhāga* (or "elections"), and comprises seven sections (*bindavāṇi*) and 239 verses or aphorisms. Printed editions of this work with the indigenous commentary of Venkata-yājñavalkya are to be had of book-sellers in Madras, either in *Grantha* or in *Telugu* characters. No "Hindu purveyor of Astrological literature" will be so unscrupulous as to palm off *kālāmṛitam* as a work of Parāśara, as it is common knowledge in South India that it is a purely South Indian compilation of comparatively recent origin. It seems to me, therefore, that the "Effects of Periods and Sub-Periods", which are detailed in the "New Manual" (pp. 235-247), as an excerpt from *Kālāmṛitam*, may yet prove to be a very free and scrappy summary, in English, of Mantraśvara's *Phaladīpikā* or a kindred work; the task of identifying "Sepharial's" Sanskrit original, without actually inspecting it, guided solely by his meagre summary, being by no means free from elements of uncertainty, the more so, because, similar "Effects of Periods and Sub-Periods" form, to the very turn and ring of expression, the stock-in-trade of many a modern catch-penny Sanskrit *brochure* on the subject. In any case, it is a pity that 'Sepharial' should have chosen to draw for his material on a dubious work of indifferent value, when he could so easily find whatever he wanted in the *Bṛihat-pūrāṣara-horā* itself, as it accords to the *Vimśottari-daśā*-system such a full, accurate and exemplary treatment in pp. 300-404 of Part I. Not only are the various systems of time-measures, directions and predictive rules, and modes of finding out the dignities and debilities of planets, etc., through all of which runs an unmistakable under-current of judicial acumen and prognostic insight, passed over in the "New Manual" without so much as even an inkling of their existence in the classical work of Parāśara, but, what is a greater drawback, the enumeration of even the more important

elements of the Hindu horoscopic speculum, is also eschewed. Whatever may be the complaint of 'narrow limits', such omissions as these cannot but detract from the "adequacy of treatment" accorded to Hindu Astrology in the "New Manual". To show that the Vimśottari-daśā-system is not regarded by the better classes of astrologers to be as reliable, accurate or sufficient as "Sepharial" seems inclined to think, I may instance his favourite author Varāha-mihira, who, as every student of astrology knows, leaves that system severely alone, and supplants in its stead a novel system of directing, which is all his own, in point of depth, finish and reliability.

The question of *ayanāmśa* is a complex problem which, as can be seen on a little reflection, is not half so easy of settlement as "Sepharial" would have us believe. The "specific statement" of Varāha-mihira to which "Sepharial" refers in his letter, occurs at Bṛihat-samhitā, Chap. III, vv. 1 and 2, and fixes the position of the solstitial colure in Varāha-mihira's own day, as well as at a prior epoch. In the first place, how does this statement help us to mark off the starting-point of the sidereal zodiac, without knowing which the determination of the exact value of *ayanāmśa* is a chimera? For, at best, Varāha-mihira's statement will only help us to find out the locus of the Vernal Equinox, but not the limiting-point of the sidereal zodiac. And the limiting-point is regarded by all scientific Hindu astronomers of the past as the "first point" of Aśvinī or the "last point" of Revatī, or, what amounts to the same thing, as lying in the boundary-line between the two asterisms. It is also presumed that the Yoga-tāra (=principal star="junction-star"): Revatī has no, or almost no longitude (e.g., in the *Sūryasiddhānta*, where the *dhruvaka* of Revatī is stated to be 359° 50'). And so, the initial thing to do is to identify, or find out the exact position of Revatī; but it will not do to assert dogmatically that that star is only Zeta piscium and nothing else, as there are a number of reasonable difficulties in the way of accepting the identity. In the second place, Varāha-mihira's observations of the solstitial colure can be looked upon as only

roughly approximative, since they must have been conducted with the naked eye, in accordance with the usual methods of ascertaining the Sun's place at or about the *ayana-saṅkramaṇa* (=solstitial ingress), to wit, through noting the position of the Sun on the horizon, the heliacal rising of stars, the meridian-transits of asterisms at mid-night and the position of the Moon at the nearest full-moon. As Dr Thibaut remarks discerningly (*apud* Varāha-mihira's *Pañchasiddhāntikā*, Introduction, p. lix): "From the term, the 'first point of Aśvinī' so much indeed follows that, when it was first coined, the 'Vernal Equinox was, according to the observations of Hindu astronomers, somewhere to the west of the Asterism Aśvinī and to the east of the Asterism Revatī; but *about the exact point meant to be indicated by that term we know nothing*" The italics are my own. The term, 'the first point of Aśvinī,' may, in other words, have indeed meant any spot lying to the east of the Yoga-tāra Revatī and to the west of the Yoga-tāra Aśvinī, so much so that in "Sephariel's" method of computing the *ayanāmśa*-value, the margin of error is limited by the *bhoga* (=space measured on the ecliptic arc) of the asterism Revatī, and the quality of error is on the side of omission. The *bhoga* of Revatī (the asterism) is a little over 5° or thereabouts, at a rough estimate. The only way, therefore, to settle this question of the value of the *ayanāmśa*, for astrological purposes, is through the employment of the empirical or experimental method, that is to say, by an appeal to *Nāḍi-granthas*, in the light of the genitures of men with known life-histories. The *modus operandi* is, in a sense, *a posteriori* and, beyond a doubt, tiresome and complicated, but, fortunately for the cause of astrology, steady work in this direction has been in progress for many years past, and the partial result of a similar research was made available to the public, by the late Mr. N. Chidambara Aiyar, through the pages of *the Theosophist* (Madras), in April and June 1883. With authentic *Nāḍis* on the one hand, and reliable signatures etc., of sundry minute sections of the sidereal zodiac, as given by Parāśara, on the other, to help

us to a careful and critical study of numerous nativities, it will be but a matter of a few more years of investigation, before we are, for a certainty, able to accurately determine the starting-point of the *nirayana-bhagaṇa*, and thereby remove one of the greatest stumbling-blocks of modern astrology, in its present progress. But, for a working hypothesis, for the present, Mr. G. E. Sutcliffe's latest figure in his reply (p. 243 of *The Astrological Magazine*, Vol. X) to my review of an Indian Almanac (pp. 176-180, *The Astrological Magazine*, Vol. X) will do fairly well, and may be adopted with some reservations. The readers of this Journal cannot find any difficulty in looking up that communication of Mr. Sutcliffe's, as it was reprinted in *Modern Astrology* (N. S., Vol. V, pp. 423 *et seq.*) A fuller discussion of the topic must, as I remarked already, stand over for another occasion.

Hipparchus, Plotemy and Theon, though useful, perhaps, as corroborative authorities in our present difficulty, laboured, however, under the same disadvantages as Varāha-mihira, Parāśara, Garga and the rest, and are consequently open to the same general error. Further, so long as the initial point of the stellar zodiac, as presumed by the Hindu astrologers, is not known, agreement of observation between the Greek and Hindu astronomers regarding the movement of the equinoctial and solstitial colures, is not of much consequence in our present quest. "Sepharial" makes a serious mistake in thinking that the *ayanāmśa*-value which he works out from the statements of the *Bṛihat-samhitā*, adverted to previously, is not common knowledge in India. The truth is that Hindu *Jyauṭishas* discredit the accuracy and validity of such an inference *re* the *ayanāmśa*-value, from those meagre data. There is, and must be, a certain amount of disagreement between the various Indian almanacs, in the longitudes assigned to the luminaries and planets, because they assume the point of reference, viz., the beginning of the sidereal zodiac, to be situated at different spots of the *krānti-rīṭta* (ecliptic). But, as far as astrology is concerned, there is only a *chaitra-pakṣa* and a *raivata-pakṣa* recognised, in

the matter of determining the initial point of the stellar zodiac, though the weight of approval is decidedly in favour of the former *paksha* (cf., Keskar's *Combined Introductory Astrology*, p. 297). The best book to recommend on practical astronomy for the serious student of the Hindu systems of prediction, is Ketakar's *Jyotirgaṇitam* (Poona, 1898) in Sanskrit, from which the celestial co-ordinates of the luminaries, planets (including Herschel and Neptune), principal stars and the like, the time and place of occurrence of eclipses, occultations and other celestial phenomena, and many other useful elements for astrological work, e.g., equations for anomalies, astronomical constants and so on, can be readily ascertained for the period ranging from 2000 B.C., to 3000 A.D. And my friend Mr. L. D. Svāmikkaṇṇu, M.A., LL.B. (Lond.), is at present engaged in bringing out a similar work in English. The condition of practical astrology in India is, therefore, as well as it can possibly be, in spite of the disagreement of Indian Almanacs, by which "Sepharial" apparently endeavours to set so much store, as the Hindu Astrologer of the right sort is, if anything, endued with that judicial insight, which enables him to sense the correct positions of the Ascendant and the luminaries, with the extensive help he finds in the indigenous treatises. And the followers of the Vimśottari-daśā-system have, as every student of Hindu astrological literature is aware, many ready means of fixing the accurate lunar longitude, even from the merest estimate premises. In fine, I feel constrained to state, however, that the unearthing of the astrological treasures of India, is a sacred duty that devolves upon all sincere students of the fascinating art of prediction, whether they be Hindus or Europeans, as a thorough knowledge of Hindu Prognostics, is sure to result in a Renaissance of the Astrological Canon, as a whole, profiting both the Hemispheres, and making the process of puzzling out human destiny, pleasanter, surer and quicker.

V. V. R.

HINDU ASTROLOGY.*

To

THE EDITOR,

"MODERN ASTROLOGY",

LONDON.

DEAR SIR,

I see some reference was made in a recent issue of your Journal to my exposition of Hindu Astrology in the pages of the *New Manual*, 1897. While quite in agreement with Alan Leo's authority so far as regards the partiality of that essay, I do not think the reader should be misled by the statement that it is only one of a number of systems included in the *Pārāśarahrā*. The multiplicity of systems attributed to the great Jyoshi does not guarantee the validity of any one of them, and in selecting that which was in popular use in the south of India, I was guided by the fact that it lent itself most readily to presentation within my narrow limits, and had been personally proved by me to contain elements of truth. It is not my intention to trespass on your valuable space to any extent, but I would point out that the term, "inadequate" or "imperfect" may very easily convey to the casual reader the idea of being incorrect. If my exposition is indeed incorrect, I must throw the whole blame upon the Hindu purveyors of astrological literature, who commonly refer the *Kālāmṛitam* to Parāśara.

It may be of interest to note that, in regard to the disputed value of the *ayanāmśa* to which Mr. Leo refers, there is a specific statement made by Varāha Mihira, whose date is well-known, and this statement was made upon an observation which sought to fix the position of the Solstice in the Constellations.

* Reprinted from "Modern Astrology" (London), May 1910—Ed. L. T.

think the statement of great astronomical value inasmuch as it determines the *ayanāṁśa* to a fraction of a degree, and when referred to the positions noted by Ptolemy in his *Almagest* and compared with the observations of Hipparchus quoted by him, it works out in terms of my statement in the *Manual*. But that it is not common knowledge in India is proved by the fact that the *Pañchāṅgams* or almanacs most frequently disagree as to the longitudes of the planets and the Moon, the latter being that factor on which the whole of the *Daśā-bhukti-antaram* periods (=directions) are based. The condition of practical Astrology in India, therefore, may be better imagined than described.

YOURS, ETC.,

SEPHARIAL.

The passing away of that noted astronomer and astrologer Sir William Huggins, not so long after the death of the astrologer of the British Museum, Dr. Richard Garnett, may serve to remind the world that wherever sound judgment and sanity are found, astrology still commands, as of old, the recognition of the patient and painstaking investigator. The appearance of Halley's comet on the threshold of England's ruling sign has set the tongues of the ignorant agog; but it must not be forgotten that Saturn has already for two years been present in Aries and that the conjunction of Saturn and Mars had but recently taken place in that sign. Says Raphael, writing in the summer of 1909:—

Unfavourable influences are again shown to be operating in the King's horoscope. The conjunction of Mars and Saturn falls on a critical point, in square to the place of Mars and the progressed Sun, which is strongly indicative of ill-health but, I hope, not fatal.

But a more remarkable forecast is that of "Sepharial" which appeared in *The Green Book of Prophecies* for 1910 (C. E. Fulford, Ltd., Greek Street, Leeds), a calendar published by the proprietors of Zam-Buk, the well-known healing ointment. This almanac gives a hieroglyph—a coffin, on which is placed a crown, surrounded by seven wreaths (representing the seven Royal Courts affected) and the British and Danish flags at half-mast. After alluding to the stay of Saturn in Aries and its conjunction with Mars the writer observes:—

The year 1910 is fraught with exceptional interest, if but of a melancholy kind, for all those whose heart is in the welfare of our country and our King. It is with regret that signs of National bereavement are noted. Can you discern the direction in which we shall now meet with this great loss?

—*The Occult Review*.

THE WORK BEFORE US.

(Concluded from page 398 of No. 10 Vol. X.)

A Christian enthusiast once put to me a straightforward question, "What are the charitable institutions, organised for the good of the people by your religionists"? and added, "It is a noteworthy fact that we Christians alone build hospitals, poor houses, home for the sick and the aged, orphanages, free schools, etc." The question was rather unexpected, and I could not help blushing at our own indifference. The only answer that I could give was that it did not argue the absence of love in our religionists towards mankind, but that the Christian nations commanded more wealth, and possessed organizing power which Hindus, unfortunately, did not. It appears to me that the funds of our temples could very well be devoted to such purposes, as it would then prove the practical application of our religious principles. Our religion would, in such a case, be rivalled by no other religion in its universality, tolerance and spirit of love. Organised endeavours should also be made to publish the Āgamas and other Jñāna-Śāstras, and to popularise them and bring them within the reach of every household. I had occasion to inquire into the working of the Bible Societies, and have found that much good work is being done in spreading the Gospel of Christ without burdening the resources of any particular person or people of the Christian faith. They not only publish popular editions of the Gospels, but employ Bible-women to carry the truths of the Gospel to the hearts of the people. We shall also surely succeed in our own way, if we can enlist the co-operation of the temple-managers and the leading citizens of our faith in the various districts. The preaching-halls in the temples may be used for influencing the character and spiritual life of the people, by delivering sermons during the festivals and special days of worship. The youths of the land who are obliged

to deviate from the course of study prescribed for the Brahmachārins of old, should be approached in their present schools and colleges, and given occasional courses of lectures to arouse a spirit of enquiry and enthusiasm towards their religion. The present-day education, being entirely secular, will not develop the religious spirit which was characteristic of the Brahmachārins of the past. Nor should they be left alone to themselves when they leave their colleges. They should be brought under the influence of societies conducted for the study and the practice of religion. As the old order has changed, new institutions should be brought into existence, to supply what is wanting in the religious education of the youth. Special preaching-tours should be arranged for the benefit of the masses, who neither frequent the temples nor attend colleges.

In order to restore the priestly influence, without which religious work is not of much value, a congregation of clerics, having at its head a synod such as the Tillai-mūvāyiravar, should be established on the lines of the council of Buddhist priests in Burma or Ceylon. The position that our priests now occupy, is neither very much honoured by the people, nor recognised by Government. The Government pensioner can sign before a pastor of the Christian religion and get his life-certificate attested, but not by a Hindu priest of whatever standing. Marriage registers can be attested to by Christian priests, but not by the Hindu. Does not all this show the insignificance of the position of our priests? Now, the question is, whether we should not elevate the priesthood by the organization of an ecclesiastical body.

These would be the means of reviving the true spirit of Śaivism in our land, and spreading its influence elsewhere. The real meaning of the rites in the temples and homes may thus be popularised. Instead of the blind sheep that now follow the priests who are ignorant of the *rationale* of religious rites, we will have intelligent men following our religion with a fervour and zeal unknown to the ignorant. Instead of the many wicked

hearts now uninfluenced by the priests and the temples, we will have pure loving hearts that respond to the symbology of religious worship, possessing the eight spiritual flowers of *non-killing, control of the senses, forbearance, grace, wisdom, truth, austerity and love*. The truths long-hidden in symbology, should be explained, in order to produce true Śaivites free from caste-shackles, bigotry and superstition. It should not be forgotten that the call to the world to partake of the Bliss of Śiva-jñānam, was raised, not very long ago, in the very place you are now assembled, by that devoted Bhakta and Jñāni, whose hymns are on the lips of all Tamilians. I mean St. Tāyumanavar, the popular exponent of the Śaiva-Siddhānta. May not his call fall on deaf ears, or lose its significance for want of supporters? He has indirectly commanded all the followers of his faith to go forth and preach the excellence of the Śaiva Religion, so that every one might realise within himself the goal of the Siddhānta as expressed by him in these words:—

மண்ணெடைந்தும் வழங்குயிர்யாவுமே

அண்ணலேன் அருள்வடிவாகுமே.

“The Earth and Five and all lives known,
O Lord, are graceful forms of Your own”.

Now to conclude with a summary. It is the bounden duty of every individual member of the nation, rich or poor, high or low, to work for himself and for the nation, that he may fulfil his responsibility, and pay off his debt to the nation. The possession of national character, and the adherence to the national ideals, form a *sine qua non* in the case of every individual who would faithfully perform his allotted portion of work in the national mill-house. The division of national labour which was the secret of the caste-system, and of the ladder-way of the Āśramas, helped the social and the religious advancement of the people, in times of yore. But when labour lost its dignity, and caste-pride sundered the national ties, the nation became degraded and lost its virtues. To bring back the national ideals of truth and righteousness, love and mildness, exemplified in the

lives of the great men of the past, and to influence the present generation so that there may be a bright future, constitute the duty and work which lie before each one of us, as members of the nation. Religious work must go hand in hand with ethical and social work, if we are to achieve complete success. It cannot be easily divorced from the latter without rendering the foundation for the stronghold of Religion, shaky and unstable. The neglect of moral and social work is responsible for the corruption and wickedness in the majority of the people. The sense of honour and dignity, rectitude and moral courage, should be revived in order that the slur cast upon the nation and its religion may be wiped off; and this work should form the first item of our programme, in order to produce *true citizens*, who alone can evolve into *true lovers of God*. Endeavour should be made to elevate the low castes and the illiterate masses, so that there may be brotherly feeling, mutual confidence and national solidarity. The conceit of caste-feeling, in the absence of caste-virtues and national ideals, has in the main been responsible for the degradation of our brethren, the majority of whom do not enjoy the benefits of real education and civilization.

It is high time that we took steps to re-establish the reign of supreme love, which is the characteristic of our religion, in the hearts of all classes of people, by the promotion of social intercourse and the removal of caste-tyranny. Men regenerated on the above lines, would be a power in the nation, able to appreciate the privileges enjoyed under the British rule, which is a God-send to us that prize Religion most. At the present day, the influence of the Masters of our Religion and the priests, is little or nothing compared with what was exercised over the Brahmachārins and others in ancient India. Rites and ceremonies alone form the order of the day, and the priests neither trouble themselves about the Jñāna Śāstras, nor preach to, or otherwise influence the worshippers in the temples. Purāṇas and Itihāsas influence only a few, one section demanding more explicit teachings, without figures of speech, allegorical

language or abstruse parables, and another section being even below the plane of the exoteric myths of the Purāṇas, and ignorant of the very idea of Religion. Temple-worship has been losing its influence over the so-called civilized section and allowed to become a dead letter. Temple-funds may better be utilised for the publication of Jñāna Śāstras and the establishing of charitable institutions. The truths of Religion should be preached from Temple-halls, Schools and Colleges, and public places and institutions should be established in the different districts for the study and practice of Religion. All the above suggestions would, I trust, be the means of disseminating *true Śaivism*, and producing *true Śaivites* living the life of Śiva-jñānis, in the enjoyment of the *Grace of God* and the *Peace and Bliss of Sāyujya, here on earth.*

R. S. S.

DEATH OF KING-EMPEROR EDWARD VII.

THE greatest misfortune befell this country in the death of its genial and kind-hearted Sovereign on May 6th at 11-45 P. M., in London. The moment of his passing away works to 5-15 A.M., of the morning of May



well again as in the February issue in connexion with the approach of Halley's comet towards the earth's orbit. The scheme of the heavens in Madras at the time of the King-Emperor's decease reveals the first decan of Taurus on the

7th in Indian Standard Time. Sound astrologers all the world over anticipated with dismay and deep concern this sudden tragic event, and we gave the clearest indication thereof in the New Year Number of our Journal, as

eastern horizon, and its ruler at the tail-end of the equinoctial zodiac, a sure sign that the earthly bondage of the most important person of the moment has neared its end. To further confirm the fact that this life temporal is being departed by the King in comfort and order, that he is passing from the seen to the Unseen, the scheme-ruler Venus has well-nigh entered the cusp of the twelfth house, the house of the mysteries beyond the phenomenal veil. The death-ruler of the scheme is the benignant Jupiter, who lies prostrate in the sixth house after disposing Venus, its regent as well as the scheme-ruler. The sign Libra on the cusp of the sixth house is hence intended to signify to the people of Madras that not only is the scheme concerned with sickness, but that the sickener is being tended by his fair partner as he lies prostrate in the midst of his well-ordered surroundings. Mars' application to the quadrature of Jupiter in the sixth, from the sign Cancer in the third house is an additional testimony that the sickness ends in a sharp and fatal collapse, in the thick of kindred and friends and children and wife. It is noteworthy that *pars fortuna* is also in Cancer, that the cardinal signs are prominent by their accentuation of the planetary quadratures, and the twelfth house is malignantly tainted by the presence of a violent sign on its cusp, and the ominous collocation of the Moon and Saturn in an exceedingly unhealthy quarter of its range. But the dignified and serene position of Venus is enough to show what awaits the King on the other side of the grave, and we shall therefore say in all humanity truth and grace, "May the Soul of King Edward VII rest in Peace!" And may we also add, 'Amen!', because he has for a certainty reached the "Glittering Plain" of *Dahara*, where the prince and the peasant are at one in status and stability, in delight and divinity.

THE EDITOR.

THE REFORM OF THE INDIAN CALENDAR.*

Modern criticism has laid rude hands upon that ancient and venerable institution, the Indian Calendar. If hoary antiquity, intrinsic worth and practical utility could have saved any institution from such violence, then the Indian Calendar might well have claimed the privilege. For, has it not presided over the destinies of the children of India for more than 2,000 years, recording with jealous minuteness the hour and the day, nay the very minute and second of their births, marriages and deaths? Was any event of importance, public or private, ever done in this country without the fiat of the Indian Calendar? And was not its veto sufficient to arrest the mightiest conquerors proceeding to battle or to stay their hands in the hour of victory? Yet, this venerable witness of Indian history is called upon to take its trial before a judge born yesterday, the Nautical Almanac. In vain does the venerable prisoner appeal to the public of India whose destinies it has controlled for a hundred generations. In vain does it appeal to the expert skill of its custodians, the Jyotishis, the Pañchāṅgis and the Astronomical Computers of India. The public looks with pity on so old an institution reduced to such sad plight, but says the public: "Are not these custodians the men into whose keeping the calendar, when a child, was entrusted by its parents, the great Siddhāntis of India? Let these custodians come to the rescue of their ward and prove their fitness for their charge." Alas, the custodians are at a loss what to urge on behalf of their ward! They never dreamt that such evil times should ever come upon it or upon themselves, or that they should be called to render an account to a scrutinising public of a craft whose origin and methods are to this day wrapped in mystery. They know only the traditions which enable them to keep up the ancient forms of the calendar. In the years that have rolled by,

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these traditions have very often deviated, whether on purpose or unawares, from the path originally appointed by the Sidhāntis ; but of such deviations, any more than of the original principles of the calendar, its so-called custodians know very little at the present day.

The above is perhaps a sentimental version of recent events which have taken place at Kālaṣi in the State of Travancore, where Astronomical Conferences were held in February and March 1910, for the purpose of unifying the Indian Calendar.

What practical results have been achieved as the result of such Conferences, the public has not yet been informed ; but it will be no surprise to the public to learn in course of time that the proceedings have been barren of result. Whether such proceedings yield a definite result or not, the suspicion once cast upon the Indian Calendar continues unabated, and it will be hard for the Almanac-makers of India to rehabilitate their position unless they can produce very good and very palpable evidence in their favour.

One thing is remarkable about these Conferences, namely, that considering the hoary antiquity and the hitherto unquestioned authority of the Indian Calendar, one might reasonably expect to see a well-formulated charge or series of charges against its accuracy, drawn up by expert critics, as the basis of any proceedings reviewing its past history or assailing its present position. No such charges have been published, however, it being apparently assumed that the charges are well-known. It is difficult for any one who has bestowed serious attention upon a study of the Indian Calendar to conceive what possible grounds of dislike the public could suddenly have found to justify such proceedings. In the absence of definite charges one is driven to conclude that the causes of dissatisfaction are of a general nature. But even so, it may be of profit to reduce them to definite shape and to investigate each of them.

The most important causes of public dissatisfaction with the Indian Calendar appear to be the following :—

(1) The **multiplicity of calendars** and the too patent fact that among them there are palpable divergences. Before calendars began to be printed in India, it was seldom possible for more than one calendar to obtain currency or general recognition over a local area and the inhabitants of a tract, where a particular calendar was current, had no reason to suspect that their neighbours in other tracts followed a different kind of reckoning; at any rate, it did not disturb them in their usages of daily life which were guided by a single calendar of more or less local origin. At present, however, there is no limit to the circulation of a printed Almanac, and when several Almanacs giving different reckonings are current in the same local area, confusion is the natural result.

(2) **Obvious discrepancies** between the purely Indian Almanacs and such European publications of undisputed accuracy as the **Nautical Almanac**. It is found that between the ordinary Almanacs in use in India and the Nautical Almanac there is a divergence of an hour or so in the moment of occurrence of New and Full-Moons and a divergence of several hours in the ending moments of stages intermediate between two New Moons. Suspicion naturally falls upon a method which yields results so apparently erroneous, and attempts have in consequence been made and with no small measure of success to reconstruct the Indian Almanac upon the basis of the Nautical Almanac.

(3) The **difficulty and tediousness**, amounting almost to unintelligibility, of the processes prescribed for the construction of an Indian Almanac. It is no doubt the case that the best and the most learned exponents of the system of the Indian Calendar have not succeeded in opening up the thorny hedge which has been growing for centuries, as in the fairy tale, around the residence of this Sleeping Beauty. The earlier exponents of the system such as WARREN (1825) and JERVIS (1836) delighted to return in their primitive crudeness the endless multiplications and divisions prescribed by traditional

methods for arriving at the ending moment of a single tithi. About 20 years ago, Professor JACOB of Bonn University introduced to Indian readers, through the pages of the "Indian Antiquary" (1888) a method of calculation of Indian dates based upon the well-known method of M. Largeteau in France. This method is more or less the basis of the subsequent exposition of the Indian Calendar by Messrs. SEWELL and DIKSHIT (1896). Meanwhile, in the year 1892, Professor JACOB had republished his tables in the *Epigraphica Indica*, Vol. I, and subjoined to them certain special tables, for the purpose of completing M. Largeteau's approximations. The same German authority, who is at this date the greatest and most reliable living exponent of the Indian Calendar, published in the second volume of the *Epigraphica Indica* a method of computing the moment of sunrise or true local time for any latitude or longitude in India. Valuable as these modern expositions are to the enthusiast, they fail to comply with the standard of convenience which ordinary lay readers usually fix for themselves. Apart from the difficulty of understanding the technical language of astronomy, used by these writers, there is the difficulty and inconvenience of having to expend an inordinate length of time on each calculation, the constant risk of perpetrating Arithmetical errors in such calculation and the uncertainty of the ordinary methods of approximation. To meet these difficulties certain rough and ready methods, intended mainly for the use of epigraphists and archæologists, have been devised by Dr. SCHRAM of Vienna and the late Professor KIELHORN. These methods are, however, not suited to the purpose of the ordinary modern lay Hindu enquirer, who wishes to get to the bottom of the particular Almanac he is using and to verify the results there stated. Compared with such processes, that of the Nautical Almanac for arriving at any of the data of the Indian Calendar is simple, easily intelligible and accurate. You take the longitude of the sun and the moon for a particular noon. then you take the same quantities for the previous noon and you ascertain by an easy sum in ratio the time when the

difference between the two longitudes amounted to an exact multiple of 12 degrees; and you have without any further trouble the absolute ending moment of the tithi, to which of course you have to apply, as a correction, (1) a quantity representing the difference of the terrestrial longitude between Greenwich and your own place and (2) another quantity giving the moment of local sunrise. Several Indian Almanacs based upon this method called *Drigganita* or "Computation checked by Observation" are at present in use in many parts of India.

The above is a summary of the main charges against the purely Indian system of calculating astronomical data; and we are now in a position to enter upon a discussion as to whether each of these charges is sufficiently grave to be pressed home, and if pressed, whether it can be held to be proved. One important point seems to be lost sight of by the generality of the critics of the Indian Calendar, namely, that there is an essential difference between a calendar instituted for the ordinary purposes of social or religious life and a Nautical Almanac intended to assist the navigator in combating and overcoming the dangers and risks of a sea-voyage. A civil calendar, as we might call the former, may or may not lay claim to a certain degree of accuracy; but its objects above all, are, or ought to be, ease of calculation and practical utility as distinguished from theoretical accuracy. Each nation has its own standard of practical accuracy to be maintained by its civil calendar. Most nations that we are acquainted with in history, including the nations of modern Europe, are satisfied with dividing the courses of the sun and the moon into integral days, excluding fractions of a day, and with subdividing the day from midnight to midnight or from noon to noon into equal divisions called hours, minutes and seconds. The Indian Calendar, on the other hand, divides the courses of the sun and the moon into integral *spaces* or arcs of a circle and not into integral days. It takes account, for example, of the *moment* when the sun completes any thirty degrees of its course, of the *moment* when the moon gains 12 degrees or an integral number of 12

degrees over the sun in her orbit, and of the *moment* when the moon, irrespective of the sun, completes $13^{\circ} 20'$ of her *sidereal* course or an integral number of such spaces. The first of these is called a solar *sankranti* or the commencement of a month; the second is called the ending moment of a lunar *tithi*; and the third the ending moment of a lunar *nakshatra*. It will be noticed that in these three reckonings the *spaces* are whole numbers, and therefore the corresponding *times* must include fractions of days, hours, minutes and seconds. Every year the Almanac-maker has to compute 12 such moments for monthly Sankrantis, 360 moments for as many lunar *tithis* occurring in the course of a lunar year, and about the same number of lunar *nakshatras*. Where the follower of the European Calendar is satisfied with reckoning the day that he is passing through as the 1st of January, the 1st of February and so forth, the Indian does not begin his month till a particular moment of a day is reached: he cannot know what *tithi* he is passing through unless he knows the *ending moment* of the *tithi* for the particular day, and he is in a similar difficulty as regards the *nakshatra*. No doubt the calendar or *panchang* for the year, of which he invariably has a copy, gives these details in all the desired minuteness; but it is not necessary for the purposes of civil or religious life that each Indian householder should know the *absolute* ending moment of a *sankranti tithi*, or *nakshatra*. All these occurrences are, however, calculated in Indian almanacs as taking place so many hours and minutes or so many *ghaṭikas* and *palas* after local sun-rise and just as it is necessary to know the moment of a *mean sankranti, tithi* or *nakshatra*, it is necessary to know the moment when the sun rises at a given place in order to be able to reckon the portion of a *tithi* or *nakshatra* that has expired since, or which remained unexpired at the moment of sunrise. Here again absolute accuracy is *claimed* by the Almanacs, but such accuracy is probably not desired by, or necessary for the householder in the performances of his duties.

The divergence between theoretical accuracy and practical convenience in Almanacs is, as we have seen, not peculiar to the

Indian system, but of course it will be readily seen that the frequency of error and of divergence is more probable under the Indian than under other systems. Under all systems however such divergence is, by the common consent of mankind, got over in certain well-understood ways. One of these is to allow an error to accumulate until it becomes inconveniently large and then to remove it by means of a correction. Such a correction may be applied *deliberately* as in the adoption or omission of leap years under the combined Julian and Gregorian systems; or it may be rendered necessary owing to previous *unperceived* errors of astronomical computation, as in the well-known case of the dropping of 11 days by Act of Parliament in the year 1752. The principle applied in such cases is that the mere existence of an error or divergence between theory and practice does not matter, so long as we *know* its magnitude and are in a position to correct it from time to time. According to this principle, not only the Indian Calendar, but calendars pretending to very much less accuracy might, in all reason and conscience, be regarded and used as instruments of *civil* time-reckoning, and no fault whatever need be found with them during the course of ages. It is not improbable that the existence of some at least of the errors and divergences pointed out above in the Indian Calendar were foreseen by the original authors of the various *siddhāntas*, and they seem purposely to have inserted in their systems certain automatic corrections whereby the errors could never exceed a certain limit, or whereby, if they did exceed such a limit, they would be removed on the completion of a cycle of years. Practically, the error in the ending moment of what we may call intermediate *tithis*, that is, the *tithis* between New Moon and New Moon, is a *recurring* and not an *accumulating* error. It is caused by the phenomena known as *evection* and *annual equation* and its operation is confined to the quarters and the eighth parts of the lunar orbit. No inconvenience can be caused by the occurrence of such errors so long as their existence is known and their rectification can, when necessary, be easily effected.

There is one divergence of considerable importance between the European and the Indian Calendar which perhaps deserves more than a passing remark. It is the divergence between what is called the *tropical* longitude and the *sidereal* longitude of the sun. As the sun measures his annual course round the earth (which by the way is a familiar example of a practical divergence between theory and practice, for everybody knows theoretically, that the earth moves round the sun and yet everybody talks in practice of the sun going round the earth) his longitude or distance from the starting point of his journey increases. That starting point in European Astronomy is the first point of *Aries*, that is the point where the ecliptic or the path of the sun crosses the celestial equator. Properly speaking, when the sun has completed 360° of his course, he ought to return to this point; but, as a matter of fact, owing to the precession of equinoxes, the point itself meets him instead of his coming to meet it; and it has been computed that the first point of *Aries* will travel along the whole course of the ecliptic in a series of 25,868* years. In Hindu Astronomy, on the other hand, the longitude of the sun is measured not from the first point of *Aries* as it changes from year to year, but from the first point of *Aries* as it stood about the year 3600 Kali Yuga (about 500 A.D.) Consequently the Hindu Solar year commences every year later than the European mean solar year which is a strictly tropical year. In the year 3102 B.C., (the first year or year 0 of Kali Yuga), the Hindu Solar year commenced at midnight between the 17th and 18th February. In the current year, 1910, A.D., the Hindu Solar year commenced on the 13th April and it will go on

* It is a remarkable coincidence, for which however no mathematical reason can be assigned, that the length of the Solar year, according to the *Arya Siddhanta*, contains in the decimal places *absolutely the same figures* as are contained in the cycle of revolution of the vernal equinox, the length of the year according to the *Arya Siddhanta* being 365.25868055 days, and the modern cycle of revolution of the vernal equinox 25,868 years.

advancing by a day or two every century until it has passed through every day of the European Calendar and returns again after about 30,000 years to the 17th February. This is an example of an error adjusting itself through a cycle of years. The Hindu Astronomy provides an easy rule of calculation for ascertaining the sun's tropical longitude when it is really necessary to ascertain it, *e.g.*, for the purpose of determining the actual moment of sunrise. The rule is merely to add three degrees to the sidereal longitude of the sun for every 200 years elapsed since 3600 Kali Yuga ; or if the longitude is reckoned in days, to add one day for every 64 years elapsed since 3600 Kali Yuga.

It may be asked why the Hindu system tolerates such a divergence from the tropical year when it could easily adopt the European system. The reason is that the Hindu Solar year is a *Sidereal* (practically an *anomalistic*) year, and it coincides almost exactly with the period of revolution of the sun's mean anomaly or his *rate* of motion round the earth. By reckoning the Solar year according to the sun's anomaly, we are enabled to obtain without further calculation, certain very important elements in determining the two most useful data of the Indian Calendar, namely, the absolute *ending moment* of a tithi and the actual *moment of sunrise*. The writer of the present article hopes to publish shortly a method* of calculating Indian dates which will demonstrate the very great simplification of method that results from the adoption of the anomalistic, instead of the tropical year.

In conclusion, it is not pretended that the Indian method of astronomical computation is without flaw or error of any kind ; all that is claimed for it is that in the long course of years through which it has been in use, it has served its purpose with remarkable fidelity. It has needed no correction on the scale on which, for example, Julius Cæsar or Pope Gregory or the

* *Tithis, Nakshatras and other Indian Dates B.C. 1 to A.D. 2000. (In the Press).*

British Parliament found it necessary to correct the European civil calendar and its results, deduced uniformly from principles and constants settled more than a thousand years ago, compare very favourably with the results of modern observation and research. As regards the discrepancy between the moment of New Moon as deduced from the *Siddhantas* and as given in the *Nautical Almanac*, it is important to observe that the reason is not at all any inaccuracy in the Indian method, but a reason inherent in the nature of the lunar orbit. It has been ascertained by enquirers from the time of Laplace onwards that the moon actually moves faster in her orbit in the present day than she did two thousand years ago. To make this intelligible to ordinary readers, we will take the actual orbit of the moon as determined now and that laid down several thousand years ago. The orbit of the synodical month, laid down by modern Astronomers, is 29.530887 days. According to Ptolemy, the period was longer than this by half a second. It is probably the case that Ptolemy's period was correct in his day and the present period is certainly correct in our day. From the difference, however, there results this practical inconvenience that if we apply Ptolemy's period to the modern moon for determining her longitude, that is, her exact position in her monthly course, she will be found to have advanced less than she has really done; and if we apply the modern period to ancient new moons we shall imagine the ancient eclipses and new moons to have occurred an hour or so before they actually occurred. In no system of European Astronomy has there been a continuous application of the same synodical lunar period for 2,000 years; whereas in India we have had to apply such a constant for at least 1,500 years. The ancient Indian Astronomers seem to have purposely adopted a shorter synodical month than was correct in their day in order to provide against future divergencies, with the result that the synodical month according to the *Sūrya Siddhānta* (29.530587946 days) is shorter than the modern period, and consequently New Moons according to the *Sūrya Siddhānta* occur a little *before* the time of their occurrence as

predicted in the Nautical Almanac. On the other hand, it is possible to adopt a synodical period which is midway between the ancient and modern periods. DR. GRATTAN GUINNESS has found by actual calculation of New Moons for a period of 3,500 years beginning from 1655 B.C. that a synodical month consisting of 29.5305916 days produces on the whole the least divergence between actual and calculated New Moons at the present day, while it also gives with sufficient accuracy for practical purposes the moment of occurrence of ancient New Moons. Now, the synodical month adopted by the *Ārya Siddhānta*, which *Siddhānta* is or to be followed by the Almanac-makers of Southern India, is almost exactly the same as that of DR. GRATTAN GUINNESS; for, it is 29.5305925 days, and it may therefore be inferred that New Moons, deduced according to the *Ārya Siddhānta*, must *cæteris paribus* agree very closely with the New Moons predicted in the Nautical Almanac. We may remark in conclusion that the error due to lunar acceleration will as time advances become sensibly less even according to the *Sūrya Siddhānta*.

L. D. S.

STRAY THOUGHTS ON LIFE.

Life is viewed in different ways by different men holding different phases of thought. To the great English dramatist, all the world is a stage and all the men and women are merely players; that life is of the stuff that dreams are made of; that our little life is rounded with a sleep and returning from sleep to sleep. The devout Theist views life on earth as but a route to Heaven where he implicitly believes he will be blessed with life spiritual and eternal in the presence of his beloved God. The speculative Atheist rightly thinks that the problem of existence is purely an intellectual one, that men for ages have

tired to solve it in devious ways only to find it an insoluble one. Yet to the peaceful Pantheist all life, all nature is but a manifestation of God or Brahm, in Whom we live and have our being. He reads God's will in the grandeur and majesty of the boundless ocean, in the brilliant galaxy of the heavens, and in the infinite variety of life on the globe. The Scientific man expounds nature to be a system of never-erring forces, acting under uniform and immutable laws, in which chance plays no part, but every thing determined by the law essential to its very nature. The Idealist thinks all nature is a vision, ignores in *toto* the existence of noumenon, and believes in the reality of nothing save his percipient mind. The selfish millionaire considers that the reason and purpose of life is to amass his riches, and with the hoarding up of his wealth ends all his glory. The Trader views the world to be a vast mart in which each and every man seeks to profit some way; whilst the poor, hardy Labourer surely finds life to be a toilsome burden, a painful struggle for bare existence. The pampered Epicurean scorns the hungry and feasts himself on the sweets and tastes which wealth alone could afford. The Optimist mind unhesitatingly believes that every thing in nature is designed and ordered for the best and finds the finger of God in every phenomenon of the Universe. But the much-abused Rationalist in the exercise of his pure Reason sees that nature gives him no clue of the existence of an All-good and All-loving Ruler. It on the other hand reveals to him a Being who is thoroughly unconcerned about the terrible inequalities in the world, a Being utterly reckless of the countless millions of his creatures on whom earthquake and volcano, fire and flood, storm and tempest, pestilence and plague mercilessly inflict agony and death. Ah! what is Life after all. A mystery of mysteries, an inscrutable mystery.

P. J. M.

THE MYSTIC WORKS OF ŚIVĀGRAYOGIN.

The name of Śrīmat Śivāgrayogin, the reputed author of the magistral Sanskrit commentary on the *Śivajñānabodha* of the Rauravāgama, must be familiar to all, as being the greatest of the latter-day Brahmin Saints of the Vaidika-mahā-pāśupata Order, that did so much to expound and propagate the God-taught doctrine of the *Āgamānta* or *Śuddhādvaita-siddhānta*, both by his precept and example. He was a *Śivasākshātkārin* (= 'knower of God') and his works bear, as a consequence, the impress of his *aparokshajñāna* ('direct knowledge of the Kingdom of Heaven') in every line. The profundity of his attainments in Sanskrit was only equalled by the marvellously limpid character of his utterances in that language, whenever he undertook to interpret or illustrate the higher teachings of the *Āgamānta*. And deservedly has he been styled in all his Sanskrit works as '*Ātivarṇa-āśrama-āchārya-varya*' and '*Śaiva-paripālaka*', descriptions which are, however, considerably modest in relation to his inner greatness. His knowledge, again, of Tamiḻ in which he has handed to posterity a few works of sterling value, hardly suffers in comparison with his attainments in Sanskrit. His writings in Sanskrit and in Tamiḻ are devoted to the Higher Mysticism, Philosophy and Metaphysics of the *Āgamānta*.

The following is a list of his Sanskrit works:—

(1) *Śivāgra-bhāṣya* *alias* *Guru-ṭikā* (on the *Śiva-jñāna-bodha*) which deservedly occupies a premier place among the *Āgamāntic* classics, (2) *Laghuṭikā* (on the *Śiva-jñāna-bodha*) which was recently published in the pages of *the Paṇḍit*, Benares, (3) *Siddhānta-dīpikā* *alias* *Siddhānta-nirṇaya*, (4) *Patipāṣu-pāśa-nirūpaṇa*, (5) *Śaiva-sannyāsa-paddhati*, (6) *Kriyā-dīpikā*, and (7) *Śaiva-paribhāṣā*, an independent Sanskrit treatise on the *Āgamānta*.

And the subpended are his Tamil writings :—

(8) An elaborate commentary on the Śiva-jñāna-siddhi (both svapaksha and parapaksha), (9) a commentary on Sarvajñānottarāgama, and (10) a commentary on Haradatta-śivāchārya's Chaturveda-tātparya-saṅgraha; The above Tamil Commentaries are interspersed with very large quotations from the Sanskrit Āgamic literature.

All these Sanskrit and Tamil writings are, with the exception of (2) and a portion of (8), to be met with only in *cadjan* manuscripts.

V. V. R.

REVIEWS OF BOOKS.

A rather novel departure in Tamil biographical writing has recently been inaugurated by the appearance of the "Life of Rāja-dharma-praviṇa T. R. A. Tambu Chetti, C.I.E." by T. R. Dhanasāmi Chetti, formerly Assistant Registrar of the Mysore Chief Court. The book is elegantly printed by Messrs. Hoe & Co., Madras, and the Tamil in which it is written, is simple, straightforward and sober. The subject of the biography filled the high position of the Acting Dewan of Mysore, a few years before his lamented decease in June 1907, and was a Christian gentleman of Roman Catholic persuasion, who rose, by dint of his talents and accomplishments, to the high place he came to occupy at last. The biographer is the younger brother of the late Mr. Tambu Chetti, and states in the fore-word that he writes the present work as a grateful tribute to the memory of the person to whom he was indebted for many good and gracious acts of heart-felt value, and that he regards the biography as a final act of public duty which

he owed to his worthy and saintly brother. The book is conceived on the lines of modern European biographies, and contains a connected narrative of Mr. Chetti's life and doings, interspersed with a number of interesting letters written by or to him, extracts from his public utterances and private conversations, the whole method of piecing together the chronicler's account and the subject's words, strongly reminding us of such books as "The Life and Letters of T. H. Huxley", "The Life and Letters of Lord Tennyson", and the like. In a word, the book has a complete Boswellian ring about it, with every virtue that should accompany such an aim. As most of the letters reproduced in the book are necessarily translations from English originals, and as the bulk of the subjects dealt with, is of a character that is thoroughly Western in flavour and thought, it must have cost the translator a great deal of patience and zeal, to make the Indo-European culture and atmosphere by which Mr. Chetti's public and private life was surrounded, a picture of reality to the average Tamil reader. We have, however, grave misgivings whether the biographer has scored a victory in this portion of his task. English-knowing students of Tamil will, for a certainty, have no difficulty in reading and following the biography with pleasure and profit to themselves, but to those for whom it is, apparently, mainly intended, it is seven to one uncertain that it is adapted in any real sense. The scene of Mr. Chetti's last moments pictured on pp. 130 *et seq.*, is pathetically tender, and reveals in a telling manner the deep trait of godliness that must have always underlain a disposition, already humane if austere, compassionate if just.

THE
LIGHT OF TRUTH
OR THE
SIDDHĀNTA DĪPIKĀ

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AN EUROPEAN ORIENTALIST ON THE ĀGAMĀNTA.

Dr. L. D. Barnett, M.A., LITT. D., of the British Museum, delivered recently a lecture on the origins of the Āgamānta in the rooms of the Royal Asiatic Society of London, of which a well-worded summary appeared in *the Hindu* of the 5th May. He is probably the only scholar now living, whose equipments in Sanskrit and Tamil are of equal reliability, and his utterances, consequently, are entitled to our warm and sincere consideration. His labours in the field of Buddhist Sanskrit and Pāli, and deep acquaintance with the various divisions of Indian Philosophy and Thought, are of a unique order, and, combined with this, he wields a mastery of cultured English diction, which sometimes approaches the best forms of prose-poetry, in sound and sense. In the lecture under reference, he recognised a Northern School as well as a Southern School for the Āgamānta, identifying the Pratyabhijñā of Abhinavagupta as the latest crystallization of the Northern, and the Śaiva-Siddhānta of Aghoraśivāchārya and Śivāgrayogin as the full-blown blossom of the Southern. At the back of both the Schools, the Śvetāśvatara-Upanishat—which is a puzzle to many orientalists from the distinctly mystic character of its soundly enunciated doctrine, and which is *the* leading scripture on which Śrī Nilakaṇṭha-śivāchārya takes his stand in his exposition of Vyāsa's Brahma-sūtras, barring, perhaps, the Taittirīyamahopaniṣat—is said to stand as the chief source of inspiration.

The Divyāgamas which are twenty-eight in number, originally evolved in the character of exegetics or explanatory disquisitions on the teachings adumbrated in the Śvetāśvatara-Upanishat. The origins of the Āgamānta are, therefore, as old as the Upanishats themselves, although the first landmark of its separation as a doctrine of markedly spiritual genesis and real introspective experience, is represented by the Śvetāśvatara-Upanishat and the Divyāgamas. The above constitutes the sum and substance of Dr. Barnett's view.

The title of Prof. Barnett's lecture, or rather paper, was "Śaiva-Siddhānta", and the immediate occasion therefor was the *Paramārthasāra* of Abhinavagupta which the learned Doctor is publishing, with a Translation and Notes, in the Journal of the Royal Asiatic Society. The *Paramārthasāra* is a work of the 13th century A.C., and the form of religious belief outlined therein, is nothing else than what passes under the name of "Śaiva Siddhānta", in South India and elsewhere. In origin, this important system is, according to Dr. Barnett, connected with the ancient speculative movement which has, for its literary monument, the Sanskrit Upanishats. "At some date", to quote the summary that appeared in *the Hindu*, "possibly about the beginning of the present era, and most probably not later than the 5th century, the inchoate idealism of the older Upanishats was harmonised with the growing belief in the Reality of the Material Principle in Nature. The chief literary document in this concordant was the Śvetāśvatara-Upanishat, and this body of ideas gradually developed in Kashmir into the *Spanda* and *Pratyabhijñā* Schools, meanwhile filtering down, through various channels, into the hands of the Dravidians, for whose ancient cults it supplied a theological basis. The *Pratyabhijñā* was finally codified about 1000 A.D. In that form it passed, through Āgamic and other channels, southwards, notably into the Kanarese country in the middle of the 12th century, and reappeared, at the beginning of the 13th, as the basis of the Tamil Siddhāntam". Dr. Barnett pointed out, in other words, the essential identity of the Northern and Southern

Schools, suggesting that they are alike derived from the teachings expressed in the Svetāśvatara-Upanishat, and that *the Southern doctrines were finally moulded into their classical forms under the influence of the Pratyabhijñā of Abhinavagupta*. Dr. Barnett is the Keeper of Oriental Books and Manuscripts at the British Museum, and, as such, has exceptional facilities to obtain and study all the rare works connected with the evolution of the Āgamānta. His pronouncement, therefore, is of a weighty character, and we should look upon it, with due deference thereto. The summary we have given has the additional support of a letter that he recently addressed to us, in the course of which he gracefully adds, "But I am very pleased that you are working upon the Bhāshya of Śrīkaṇṭha and the Āgamas. The field is one that promises rich harvests to the critical student "

It is now clear why we have to search for the Āgamas in Kashmir, Nepaul, United Provinces and Oudh, the Southern and North-Western parts of the Bombay Presidency, the Kanarese districts and elsewhere, and why we can afford to be hopeful of yet finding some of the rare, or hitherto unseen Āgamas, beyond the confines of this Presidency. And hence Dr. Schrader's note of approval * *re* the migration to the South, of the Śaiva Philosophy of Kashmir, is not without circumstantial, if not positive evidence. The land of Thomas Moore's "Lalla Rookh"—Kashmir—which was called by the ancient Persian poets, "The Garden of Paradise", and which is styled, "The Emerald set with Pearls", by Miss Florence Parbury, because of its rich green rice-fields, surrounded by the everlasting snow-capped mountains, is thus the head-centre of the *Spanda* Mysticism and *Pratyabhijñā* Philosophy, the ancient stronghold of the God-Taught Doctrines of the Āgamānta. Deservedly has this beautiful Land of sunshine, fruit and flowers been named by the Sages of India, "The Bhū-Kailāsa" (= 'the earthly paradise' or 'the

* A Descriptive Catalogue of the Sanskrit Manuscripts in the Adyar Library, Preface, page ix, note †, q.v.

Garden of Eden'), with a marked reference to the Mount Kailās which forms a happy foil to its ravishing and spiritualising scenery. It is a glorious land of divine possibilities, and was, as well-known to most students of Indian History, the health-resort of the Kings and Queens of Delhi. François Bernier, who went to Kashmir in 1664 with the royal suite, relates that, on arrival, a bard presented a poem to Aurungzebe, describing the country as follows: "The summits of the higher and more distant mountains were clothed resplendently in white, and the minor and more contiguous, preserved in perpetual verdure, and embellished with stately trees, because it was meet that the mistress of the kingdoms of the earth, should be crowned with the diadem whose top and rays were diamonds issuing from a base-work of emeralds "

It may be mentioned in this connexion that the *Āgamānta* is variously known in different parts of India as *Rāddhānta*, *Rādhyānta* and *Siddhānta*. Again, *Śakti-Viśiṣṭādvaita*, *Śivādvaita-Siddhānta*, *Śuddhādvaita-Śaiva-Siddhānta*, *Śiva-Siddhānta*, *Śaiva-Śiddhānta*, *Śaiva-darśana*, *Vaidika-mahā-pūṣupata*, *Mantra*, *Tantra*, *Spanda*, *Pratyabhijñā*, *Vira-māheśvara* and the like, are also the many-coloured appellations under which the doctrine of the *Āgamānta* is propounded in diverse authoritative works. But the core of the *Āgamānta*, whatever may be the form in which its teaching may manifest itself, is always Mysticism of the highest quality, as its bed-rock is formed by the Twenty-Eight Divyāgamas or Śaivāgamas of spiritually supernal origin. We pointed out in the course of two lectures, which we delivered at Madura in September last, and the Syllabus* of which was issued as a Bulletin by the "Madura Hall of Theosophy", that the Śaivāgamas are not later in point of time than the First Buddhist Council. We need not here traverse the ground of arguments, historical, epigraphical and literary, that were employed in those lectures, as the curious may refer to the published Syllabus for their edification. It is to

* This was reprinted in "The Light of Truth", Vol X, pp. 118-122.

us, however, a matter for just pleasure and confirmatory conviction, that Dr. Barnett has amply ratified the position we took up in the Madura lectures, as regards the Northern origin of the Āgamas, and the Kashmirian environment of the earliest noble spirits who, from first-hand knowledge of the "mysteries" of the "Kingdom of Heaven", revealed the Āgamas as the only "Books of Light" *

The Pratyabhijñā to which Dr. Barnett invites attention as being the parent-stock of the finished mysticism of the Southern Śaiva-Siddhānta, as well as the Vira-māheśvara doctrine of such Śakti-Viśiṣṭādvaitins or Śivādvaita-siddhāntins as Nijagūṇaśivayogin, Svaprabhānanda-śivāchārya and others, is dealt with in a partial and sketchy fashion in Chapter VIII of Mādhava Āchārya's Sarva-darśana-śaṅgraha. Utpalāchārya, the son of Udayākara, Somānandanātha, Abhinavagupta and Vasuguptāchārya, are the four pillars of the *Pratyabhijñā* which is known also as *Spanda* in its highly introspective and practical phases. The Northern School decorates its *illuminati* with the title of Māheśvara, just as the Southern distinguishes its "sanctified-in-spirit" by the customary term of respect, "Śivāchārya". In fact, "Māheśvara" is the special name given to the followers of such schools as accept the twenty-eight Āgamas as a Revelation, and worship the Lord under His mystic name, "Śiva". What the "Śiva-jñāna-bodha" of the Rauravāgama is to the Southern Āgamāntins, the same is the book of "Śiva-Sūtras" to the followers of the *Spanda*. It may be explained that *Spanda* is the Ultimate Supporting Principle of the manifested prapañcha, which is none other than "Śiva". The "Śiva-Sūtras" were originally "revealed" to Vasugupta by Parameśvara Himself, and Vasugupta taught them to Bhaṭṭa Kallāṭa and a few others who were the disciples of Vasugupta. Vasugupta also epitomised the same teachings in his *Spandakārikā* which was published, some years ago, along with the Commentary called *Spandapra-dīpikā* of Utpalāchārya, as Vol. XVI of the *Vizianagaram Sanskrit Series*. But the *Spandakārikā* is, by one set of authorities, fathered upon Bhaṭṭa Kallāṭa, the disciple of

Vasugupta. The above-mentioned Śiva-Sūtras are most unreservedly and lucidly explained by Kshemarāja in a Bhāṣya, and the composite work, including the Sūtras and the Bhāṣya, goes by the name, "Śiva-Sūtra-Vimarśiṇi". Unless one reads the "Śiva-Sūtra-Vimarśiṇi" for oneself, it is not possible to form a definite idea of the exceedingly ancient bearings of the Śaiva-Siddhānta. The enormous number of books which Kshemarāja lays under contribution in the course of his illuminative Commentary, shows the maturity of development the Māheśvara doctrine had reached, centuries before Vasugupta himself.

According to Bühler's *Tour in Cashmere*, Abhinavagupta lived in the beginning of the eleventh century A.C. He wrote a Commentary on the *Pratyabhijñā-śāstra*, the first sūtra of which runs :—

कथंचिदासाद्यमहेश्वरःस्या-
 हास्यं जनस्याप्युपकारमिच्छन् ।
 समस्तसंपत्समवाप्तिहेतुं
 तत्प्रत्यभिज्ञामुपपादयामि ॥

This *Pratyabhijñā-śāstra* is apparently the work of Utpala, the son of Udayākara, and probably a digest of the "Śiva-Sūtras" themselves. Utpalāchārya is also the author of *Śivastotrāvaṇī* which has been published with the Commentary of Kshemarāja in the *Chaukhambū Sanskrit Series*. This Kshemarāja, the annotator of the *Śiva-sūtra-vimarśiṇi* alluded to above, is also the author of the Gloss, *Spanda-nirṇaya*, on the *Spandakārikā* of Vasugupta (or, perhaps, of Bhaṭṭa Kallaṭa). Somānandanātha is the talented author of *Śiva-drishṭi*, the most limpid exposition of the "psychoses" described in the well-known precepts of the *daśakāryāṇi* of the Śaiva-Siddhānta. And the *Paramārthasāra* of Abhinavagupta, the edition of which, with a Translation and Notes, has been announced to us by Dr. Barnett, bids fair to be one of the best *exposé* extant of the Higher Mystic Teachings of the Divyāgamas.

V. V. R.

THE ĀDHĀRAS AND THE KUNḌALINI OR FORCE CENTRES AND THE SERPENT-FIRE.*

THE ETHERIC CENTRES.

In each of our vehicles there are certain force-centres which in Sanskrit are called *chakrams*—a word which signifies a wheel or revolving disc. These are points of connexion at which force flows from one vehicle to another. They may easily be seen in the etheric double, where they show themselves as saucer-like depressions or votices in its surface. They are often spoken of as corresponding to certain physical organs; but it must be remembered that the etheric force-centre is not in the interior of the body, but on the surface of the etheric double, which projects a quarter of an inch beyond the outline of the denser matter.

The centres which are usually employed in occult development are seven, and they are situated in the following parts of the body: (1) the base of the spine; (2) the navel; (3) the spleen; (4) the heart; (5) the throat; (6) the space between the eyebrows; and (7) the top of the head. There are other force-centres in the body besides these, but they are not employed by students of the White Magic. It may be remembered that Madame Blavatsky speaks of three others which she calls the lower centres: there are schools which use these, but the dangers connected with them are so serious that we should consider their awakening as the greatest of misfortunes.

These seven are often described as corresponding to the seven colors and to the notes of the musical scale; and in the Indian books certain letters of the alphabet and certain forms of vitality are mentioned as attached to each of them. They are also poetically described as resembling flowers, and to each of them a certain number of petals is assigned.

* Reprinted from the *Theosophist*, May 1910. The author of this paper is Mr. C. W. Leadbeater, the well-known practical occultist, and our object in reprinting it is to show to our readers how the teachings of the *yoga-pāda* of the *Āgamas* are explained from the Theosophic view-point.—Ed. L. T.

It must be remembered that they are vortices of etheric matter, and that they are all in rapid rotation. Into each of these open mouths, at right angles to the plane of the whirling disc or saucer, rushes a force from the astral world (which we will call the primary force)—one of the forces of the Logos. That force is seven-fold in its nature, and all its forms operate in all the centres, though in each of them one of the forms is always greatly predominant.

This inrush of force brings the Divine Life into the physical body, and without it that body could not exist. These centres through which the force can enter are therefore actually necessary to the existence of the vehicle, but they may be whirling with very different degrees of activity. Their particles may be in comparatively sluggish motion, just forming the necessary vortex for the force and no more, or they may be glowing and pulsating with living light so that an enormously greater amount of force passes through them, with the result that various additional faculties and possibilities are opened to the Ego as he functions on that plane. Now, those forces which rush into the centre from without set up at right angles to themselves (that is to say, in the surface of the etheric double) secondary forces in undulatory circular motion, just as a bar-magnet thrust into an induction coil produces a current of electricity which flows round the coil at right angles to the axis or direction of the magnet.

Each of these secondary forces, which sweep round the saucer-like depression, has its own characteristic wave-length, just as has light of a certain color; but instead of moving in a straight line as light does, it moves along in certain relatively large undulations of various sizes, each of which is some multiple of the smaller wave-lengths within it, though the exact proportions have not as yet been calculated. The wave-lengths are infinitesimal, and probably some thousands of them are included within one of the undulations. As the forces rush round in the vortex these undulations of different sizes, crossing one another, produce a wavy appearance which is not inaptly

described in the Hindu books as resembling the petals of a flower; or it is still more like certain saucers or shallow vases of wavy iridescent glass which I have seen in Venice. All of these undulations or petals have that shimmering iridescent effect, like mother-of-pearl, yet each of them has usually its own predominant color.

In the ordinary man, in whom these centres are just active enough to be channels for sufficient force to keep his body alive, these colors glow with a comparatively dull light; but in those in whom the centres have been aroused and are in full activity they are of blinding brilliancy, and the centres themselves, which have gradually grown from a diameter of about two inches to the size of an ordinary saucer, are blazing and coruscating like miniature suns.

COLORS AND PETALS.

The first centre, at the base of the spine, so arranges its undulations as to give the effect of its being divided into quadrants, with hollows between them. This makes it seem as though marked with the sign of the cross, and for that reason the cross is often used to symbolise this centre, and sometimes a flaming cross is used to indicate the serpent-fire which resides in it. When aroused into full activity this centre is fiery orange-red in color.

The second centre, at the navel or solar plexus, vibrates in such a manner as to divide itself into ten undulations or petals, and is very closely associated with feelings and emotions of various kinds. Its predominant color is a curious blend of various shades of red.

The third centre, at the spleen, gives the effect of six petals or undulations, and it seems that all of these are concerned in the specialisation, sub-division and dispersion of the vitality which comes to us from the sun. Presumably for that reason this centre is specially radiant, glowing and sun-like.

The fourth centre, at the heart, is of a glowing golden color, and each of its quadrants is divided into three parts, which gives it twelve undulations.

The fifth centre, at the throat, has sixteen such apparent divisions, but its general effect is silvery and gleaming, with a kind of suggestion as of moonlight upon rippling water.

The sixth centre, between the eyebrows, has the appearance of being divided into halves, the one predominantly rose-colored, and the other predominantly a kind of purplish-blue. Perhaps it is for this reason that this centre is mentioned in Indian books as having only two petals, though if we are to count undulations of the same character as those of the previous centres we shall find that each half is sub-divided into forty-eight of these, making ninety-six in all.

The seventh, the centre at the top of the head, is when stirred into full activity perhaps the most resplendent of all, full of indescribable chromatic effects and vibrating with almost inconceivable rapidity. It is described in Indian books as thousand-petalled, and really this is not very far from the truth, the total number of its undulations being nine hundred and sixty. In addition to this it has a feature which is possessed by none of the other centres—a sort of subsidiary whirlpool of gleaming white in its heart—a minor activity which has twelve undulations of its own.

I have heard it suggested that each of the different petals of these force-centres represents a moral quality, and that the development of that quality brings the centre into activity. I have not yet met with any facts which confirm this, nor am I able to see exactly how it can be, because the appearance is produced by certain quite definite and easily recognisable forces, and the petals in any particular centre are either active or not active according as these forces have or have not been aroused, and their development seems to me to have no more connexion with morality than has the development of the biceps. I have certainly met with persons in whom some of the centres were in full activity, though the moral development was by no means exceptionally high, whereas in other persons of high spirituality and the noblest possible morality the centres were not yet vitalised at all, so that there does not seem to me to be any connexion between the two developments.

(To be continued.)

C. W. L.

THE TEACHINGS OF ST. VĀGIŚA.*

The two decades of hymns offered in this paper by the learned Translator¹, for the consideration of those who take an active interest in spiritual life, are in the purest of Tamil, terse and sweet beyond measure, in every way worthy of the great Apostle's mission to the Tamils as "the king of sacred (Tamil) diction" (*Tirunāvukkaraṣu*). His sayings, like those of Tiru Valluva Nāyanār, show how the deepest spiritual truths may be expressed in simple Tamil without the aid of Sanskrit words.

Man's reclamation from the way of sorrow, called shortly in Sanskrit *pravṛtti mārgam* and in full *duḥkha pravṛtti mārgam*, is the theme of both the hymns. Our saint calls it நடலை வாய்வு (*naḍalai vālvu*), and desires to impress on those who have ears to hear that the scope of the *Karma Kāṇḍam* (works-section) of the Vedas and Āgamas is little understood by even the learned, and that it is of vital importance for every *Karmādhikāri* to know the intent with which the Lord designed His great *Karma Chakram*. If the works known as *yajña*, *dāna* and *tapas* are done with mind intent on the wordly rewards or bodily happiness with which they are usually associated as cause and effect, the doer of such works will abide in *pravṛtti mārgam* for the gratification of his wishes, donning and doffing bodies without number, and undergoing all the pains and penalties of repeated births and deaths. But if the doer enters upon those works with mind divorced from their material rewards, or with mind intent on God only as the protector and redeemer of the soul,—the framer of the universe and the ordainer of the works,—the doer will abide in *nivṛtti mārgam*, that is, *duḥkha nivṛtti mārgam*, drawing nearer and nearer to

* This exceedingly instructive contribution from the pen of Mr. P. Rāmanāthan, K.C., C.M.G., appears as 'Foreword' to a florilegium of St. Vāgiśa's Psalms with a sketch of his life and philosophy, compiled by the late Mr. Bālasubrīmaṇya Mudaliyār, M.A., and Mr. J. M. Nallasvāmi Piḷai, B.A., B.L., a review of which will appear in a subsequent issue of this Journal.—Ed. L. T.

¹ Mr. P. Rāmanāthan refers to the work mentioned in the previous note.—Ed. L. T.

God, and be at last like Him, pure spirit, devoid of all sorrow, immaculate and eternal.

The average *Karmādhikāri* is a *dehavān*, who thinks his body and his mind are himself, and who therefore believes that the joys and sorrows of which he is conscious are his very own, are forms of himself. He knows nothing of the spirit (*ātmā*) in the body, or the happiness germane to the spirit. To this corporeal man, the sensuous enjoyments of this world and of *svarga loka* are indispensable. His cravings for them being great, he would labour for them at any cost, and undertake every rite or ceremony prescribed, in the hope of gratifying them. The perishability of worldly happiness and its constant liability to wane and change wholly into sorrow do not strike him at all, or if they do occasionally, he soon forgets it all and works afresh for the same kind of bitter-sweet, misnamed happiness.

In the *Bhagavad Gītā* (ii. 43-45), the Bhagavān cautioned prince Arjuna against the mistakes of the short-sighted *Karma-adhikāri* as follows: "Ignorant men who rejoice in the words of the *Karma Kāṇḍa* of the Vedas—who declare that there is nothing more valuable for men than works of worship, donation and austerity—who have set their hearts upon the attainment of sensuous enjoyments and lordly powers by such works—and who think that *Svarga* is the highest happiness,—quote flowery words from the *Karma Kāṇḍa* enjoining different kinds of works and praising the superior births ordained as the reward of such works. But, Arjuna, since the *Karma Kāṇḍa* is concerned with objects evolved from the fleeting phases of mind and matter (*prakṛiti-guṇas*), you should forsake such objects and the dual conditions of the mind known as pleasure and pain. You should be established on what is unchangeable and true".

This school of Vedic interpreters, whom the Bhagavān condemns for their belief that *Svarga* is the highest goal of life and must be laboured for by the practice of *yajñam*, *dānam* and *tapas*, are referred to in the *Pūrva Mīmāṃsa* as *Karmaṭhāḥ*,

which, Pāṇini says, means *Karmaśūrāḥ*, apt workers for sensuous happiness.

The wise *Karmādhikārī* is he who does his *yajñam*, *dānam* and *tapas*, for their own sakes, and not through love of the sensuous enjoyable things that come of such works ; or he who does such works through love of God and in grateful acknowledgment of His beneficent care.

The Apostle of God, graciously sent into the land of the Tamils some two thousand years ago, asked his contemporaries, as he still asks their remote descendants, நடலை வாழ்வு கொண்டு என் செய்தீர்—what have ye gained by persisting in *pravṛtti mārgam*—the way that is steeped in heart-aches, notwithstanding all its pomp and gloss, throughout the *trīloka*s named *bhū*, *sva* and *naraka*. In another hymn he confesses that in the days of the flesh—when its cravings were strong—he did many a dark deed in ignorance—கொடுமைபல செய்தனன், நான் அறியேன்,—but that he clung day and night to God, Whom he had not before set high above all things in his heart, and obtained, as the result of his unflinching love and humility, the grace of the Lord, which freed his body from its long-standing ailments, and his spirit from corruption. Proclaiming his transcendent state of *Jīvan-mukti* (spiritual freedom), in the psalm beginning with நாமார்க்கும் குடியல்லோம், நமனை அஞ்சோம், நரகத்தில் இடர்ப்படோம், he asks in one of the hymns before us, “are you not tired of the painful pleasures of the sense-ridden mind? do you not know the testimony of the Vedas that *pravṛtti mārgam* leads unto death, and back again unto birth and death, with all their fears, fatigues and sorrows? நடலை வாழ்வு.....நாணிலீர், சுடலை சேர்வது சொற்ப்ரமாணம்.” Therefore the prudent man, *buddhimān*, should turn from this way of sorrow and love God above all. He should cling to God unceasingly in whatever line of duty he may be engaged and appeal for grace. Then will God admit him to the way of freedom from sorrow—*duḥkha nivṛtti mārgam*.

(To be continued.)

P. R.

THE ŚIVA-DARŚANAM.

Blessed are the pure in heart: for they shall see God.—*St. Matthew, v. 8.*

The phenomenon of Śiva-darśanam which is recognised by Āgamāntins as the highest achievement of the bond-freed spirit, has been sedulously sought and realised by such God-taught souls as Śrī-Rāmakrishṇa-Paramahansa. But there are others at the present day who have been blessed only with a glimpse of the Light, or in whom there has only been a feeble flash of the Beyond, who, in the first flush of that strange jumble of thought-perception and sense-perception, accompanying the momentary lifting of the heart, mistake the shadows for the substance, nay, endeavour to prove that they have attained to the very Bourne, dazzled by the shimmering sheen of those shadows. Such visionaries are not in any degree possessed of that rare "degree of sanctification" which Hindu Mystics have always eulogised as Śabdārthajñāna, a condition of superb truth-piercing "wakefulness" which dawns only on ripe and endowed *illuminati*, but hardly, if ever, on halting or haphazard intruders on "half-real" Realms. "Clairvoyance" is a dubious term, meaning nothing more than 'transparent vision', and such 'vision', making short work of space, time and, finally, of all notions of 'succession', including the so-called phantasm of "causation" which is only a sort of succession in disguise, comprises, under another classification, vision on the "temporal", "temporal-real" and "real" planes, of which the last leads to the luring "Spiritual Awareness" which is "Diving into the Deity" or "Going to God" This is the true *Turiyātītam*, the *Adhvanah-pāram* of the Kāṭha-Upanishat, that tantalises the devotee amid worldly wails, and draws him towards the "Doom of Day", known to the Sanctified Spirits of the Romish Church as the "Beatific Vision"

The states summed up by the curious combination, "Clairvoyance", are so elusive of grasp and so slippery that a hotch-potch is the inevitable result, if we do not pause to ponder on the variety of its 'versi-coloured' revelations. It does not fully follow, from the sole reason of a person being a clairvoyant on the physical plane, that he must needs be also a "seer" on the

Bosom of the Boundless Blue. But the ecstatic clairvoyant in his luciform vesture, who can soar into the sweeping stretches of the Superliminal, has the *Will of the Widest Vision* in the hollow of his hand. Yet, even to him, "seeing" is only "sense-preception" at best, whatever the sweet subtlety of its objective, and, hence, he does not deign to such scattering of his forces, and "dunning of the dust." Real clairvoyants rarely care to communicate their connings to the public press, and even if sometimes they would, they could not. And some of the "booming" pseudo-clairvoyants of self-deceived dogmatism, are quite keen on the so-called analysis of sense-experiences or sensations into thought-perceptions or cerebrations. But if they would be true to their salt, they should not stop short at a search for *samskāras* or *vāsanās* or the inherited tendencies of the subtler mind-stuff, but should drive their drill deeper down. A vaunted knowledge of the mysterious modes of mastering the powerful "plexuses", or of meandering around the *maṇḍalas*, never even takes us to the back-door of the "Heaven of Heavens", of the true Śiva-pura. The Seeker after God should proceed further in his quest, and boil down "thoughts" into their meta-psychical rudiments, and these "rudiments" again into their very "first principles", until they "vanish into thin air" in the infinite azure of "Absolute Being". The truth is that whatever is analysis and reduction from below upwards, is synthesis and complication from above downwards. Unless the would-be "Anointed" be prepared to tear "thought" to tatters, to visualise, if he can, the "Motor of Kuṭilā", it is idle of him to pose as a Seeker of God, inflicting the world with his lisping gabble of shady significance, which has abundantly been to the fore as much as the existence of babes, ever since the dawn of time.

But, for those, who, sleeping or waking, rest in the face-to-face certitude of the true Superliminal, physical hunger and thirst are absent, for, even their fleshy frame is full of that "supple essence" which is the "sweet sap" sustaining the whole universe. What is observed above is applicable, by parity of reasoning, to "Clairaudience" or any other psychical sense. For, as mystics know, a stage is reached in their ecstasy, where all

senses seem to boil and blend, when "seeing" is "hearing", and every other sensation. That is the true "Translation" of Ātma-pūraṇam. The subtle secret of "finding" the "Kingdom of Heaven" is to be sought for in one's own body. As Svāmi Vivekānanda so frankly says in a different connexion, "If the steam is turned, on the engine must run" The apt allusion to the 'steam' and the 'engine', has more than a surface semblance. The trouble is, we have to store the 'steam', and not only to store it, but also to know how and where to turn it. And purity of thought is the fuel which will gently generate the steam, but never that graceless purity, divorced from compassion, which will not scruple to spill the life-blood of one's neighbour, in the name of parading piety; on the other hand, the purity that *is capable of bearing fruit*, is what pervades the "poverty-stricken" soul, as it feels the fullest favour of its "Father in Heaven", alike in the stings of scorpions, and the pleasures of the passing, phenomenal panorama. Thus tempered in the fires of the "Valley of the Shadow of Death", the pining *bhakta* perchance probes into the depths of the "Great Be-ing", and, one day, the flood-gates of the Divine Light suddenly lift, and, in a blaze of dazzling splendour, he sees his *real form*, and, aye, behind and through it, the very back-ground of all "forms". Such a blessed soul gazes on the fulness of *his own reality*, flaming in ineffable lustre, where, just but a moment ago, he *descried*, as he now finds, only an empty, though a seemingly significant, *fata morgana* of sighs and tears, a hideous dance of dire shadows.

Such a sight, even if it should vanish in the twinkling of an eye, is more confirmatory of the substantiality of our existence, than anything that the weary world can show. Out of the phantasmal past peer, to be sure, St. John of the Cross and Śrī-Mūla, Buddha and Saṅkara, Śāntideva and Nāgārjuna, Chaitanya and Śrīkaṇṭha, but what of that? Has not the living present its own "Legion of Honour"? Rāmakṛishṇa-Paramahansa and Emerson, Sadāśiva-brahmam and Tillaināthan-svāmi, are ever with us to comfort and cheer us along the "Razor-Path"

V. V. R.

THE VALUE OF HINDUISM FOR HINDUS.

(Concluded from page 439 of No. 11. Vol. X.)

Let me give you an illustration. According to Western psychology there are two principal states of consciousness—the waking, or thinking state, and the sleeping state in which thought and consciousness are partially or wholly suspended. It is not suspected that there is another state in which thought has ceased but consciousness is fully alive. It is supposed that the thinker and the experiencer of consciousness are the same and that therefore the cessation of thought means the cessation of consciousness.

But we learn from the Indian sages that the Western premise is wrong—that the *manas* or thinker is not the same as the *ātma* or spirit, the knower; and that as a consequence there is a state of full consciousness possible to man in which there is no thought. And any earnest man may convince himself by introspection if he goes about it in the right way; that the Eastern teaching is right.

Now what is the practical value of knowing that the spirit—the immortal and changeless—is distinct from the mind, which is mortal and subject to change. The Blessed *Bhagavān* tells us in the *Gītā*—a Book by the way not so much prized by you Tamils as it should be. I have found it the most practical and valuable of all books. Śrī Kṛishṇa says:

“Because mind alone is the ally of the spirit and mind alone is the enemy of the spirit, the mind should not be made impure”. The meaning is that the mind being the chief instrument of the spirit given it by the Lord to help it out of this quagmire of matter into which the spirit has sunk, and standing in the closest association with the spirit, is capable, if pure, of being an immeasurably valuable assistant to the spirit on the path to the Lord, and, if impure, a most dangerous obstructor of that path. Every wise man therefore will guard the purity of his mind.

We are told that only the purified and disciplined mind can lift the veil which prevents the spirit from knowing itself and God; that for getting out of this bondage in which it is, it is absolutely dependent upon the mind.

Suppose that in your youth your father gives you a servant, saying—this servant will be with you all your life, will be your constant companion, and will be the only first-rate servant you will ever have. Will you not carefully look to the training of that servant? Will you not watch him closely—keep him away from evil companions, wine and women?—keep him pure?

Unquestionably you will; and you have just the same interest in training the mind—in keeping it pure.

And how are you to purify the mind? The Śāstras and Āgamas tell you this; you are to *regulate your thoughts*—action will take care of itself if the thoughts are regulated—according to the rules laid down by holy men. You will avoid sensuousness and vice, you will cultivate love and generosity. Here is the scientific basis of ethics which the West has so long sought in vain.

Can anything be more practically valuable than this little piece of information about the distinction between the mind and the spirit?

I hope that I have now sufficiently impressed upon you the wonderful development and elaboration which your religion has received at the hands of these numberless Sages—the scientific and practical value which they have given it.

The third reason to which I wish to call your attention to-night, why Hindus should attach the highest value to their religion, is that it is a part, and the chief part, of your national character, which cannot be given up without leaving you emasculated and lifeless as a nation. Every nation has been given by the lord, or has developed according to divine laws, certain institutions peculiarly be-fitted to the character of its people as individuals. These institutions embrace its language, its customs such as social laws, caste, etc., and its Religion.

These are all knitted together—correlated to each other, and together they form the character of the nation or race. They cannot be given up any more than a man can give up his individuality. Should a man attempt to do this, he would merely mutilate himself, and the fraction remaining would have little value for himself or for others. It is the same with national or racial character; and it should also be noted that its several constituents—Language, Customs, Religion, are so closely interrelated that no one of them can be dropped or injured without substantially maiming or wholly destroying each of the others. Let us trace the effect of abandoning or changing any of the features of the national character.

First, take up the institution of Language. To give it up, means what?

Thousands of Tamil children in Jaffna are practically doing so to-day. Almost as soon as they enter school, and before they have at all mastered Tamil, they are set to learn English. Thereafter English is given the first place, Tamil is subordinated. All the efforts of the teacher are directed to stimulate the child in learning English. The result is that he reaches adult life without having mastered Tamil even as a spoken language and unable to manage it at all as a literary language. He is divorced from the literature of his fathers. He is unable to draw upon that immense store of the lofty sentiment and inspiring ideals which lies like a treasure of gold and jewels in ancient books of every race, in none a richer treasure than in those of the Tamils, which lies open to all who possess the key of Language. No man should cut off from this noble heritage of his race, since it is to him a needed source of strength and inspiration at times of stress during his life. No foreign literature can take its place. But the youth who has lost the language of his fathers has lost also his intellectual and spiritual inheritance.

And then his religion is likely to go also. For his religion is embedded in his language. Unless he studies his sacred

books there, the chances are that he will never study them at all, and that religion will never be a living force for him. We can imagine an Englishman, a German, a Frenchman, abandoning his language without forgetting his religion, for, the source of his religion is foreign to his language and his race. But with you it is otherwise. Your religion and your literature are almost synonymous. Your religion is an inherent part of your racial or national life.

If this is the disastrous effect on the youths of the loss of his language, what is the meaning of the introduction of a new language for the use of the educated classes, to the community ?

It means in the first place, of course, an end of the living literature of the language, and certainly also a loss of touch between the masses and the educated classes. The masses cannot learn the new language ; and therefore there exists no medium of communication between them and their natural leaders. The masses necessarily stagnate—they cannot rise or progress. They degenerate into superstition and ignorance.

This process is taking place both in Jaffna and some parts of India to-day. The paṇḍits, who used to be the guides and teachers of the peoples have almost disappeared in certain localities, and the younger generation of educated men are incompetent to take their place. The corruption and decay of religion must follow in time. If it has not already made noticeable progress, it is because there are still enough men learned in Tamil to keep the ancient learning fresh.

Such being the destructive effect of the abandonment of the national language, let us next examine the effects which flow from a change of customs in deference to foreign influence. The general tendency of this influence has been to wholly disorganize your social fabric. Thus, you had the custom of educating your children yourselves. Every village of ancient India had its schools, both for giving elementary and advanced education. You have let education drift into the hands of foreigners, and what sort of fitting for life do your children get ?

Consider your girls first. The associations of their life in the Mission boarding schools, the Western ideas which they imbibe there, both from their teachers and the books which they study, fill them with the desire to imitate Western life. They want to wear European clothes, to eat European food, to live in houses built and furnished in European style, to have the abundant service which they see Europeans employing. They are no longer satisfied with simple Hindu habits of life. They become a heavy burden of expense to their husbands; a source of constant discomfort to their relations and friends, and, with all that, they are ever discontented and unhappy themselves.

To avoid these evils many of your parents refuse to send their girls to Mission boarding schools preferring to let them grow up in ignorance, without education, and by so doing they incur evils only less serious than those which would have followed from Missionary influence. For it is a great misfortune to the family to have as its head and directing spirit an uneducated and untrained mind. The wife cannot sympathize with the husband in his higher ideals and aspirations, and the mother cannot walk step by step with her sons and daughters as their minds are developing, and give them the needed encouragement of her advice and example. Nothing is so important for a healthy society as sound training of its women, in the literature and traditions and customs of the people.

Then as to your boys. They too are unfitted for the duties of life in these Missionary schools. The building up and development of character ought to be the first aim of education, but this is not the case in the mission school, and for that reason the mission school is of necessity a failure. The first aim of that school is to *make converts* of your children, to convince them of the superiority to Hinduism of the religion of the Missions—avoid, when possible, calling this religion Christianity, for it is not the religion which Christ taught—and to equip them, when so convinced, with arguments maintaining the same proposition, which they may be ready to use on all occasions, with their

parents and friends. All the energy of the missionary teachers being devoted to this end, they have none left for the real purpose of education, the development of character. The dignity of labour is not taught your children, and your boys come out of these schools afraid of work on the farm, just as your mission educated girls are afraid of work in the kitchen. Thus agriculture, which ought to be the delight of your best men, the pride and strength of your people, which is the noblest of all avocations, is left to shift for itself, while your young men flock to the offices of government, to spend their lives in scratching on paper as petty clerks.

These are some of the more practical evils which flow from your abandonment of your ancient custom and your undoubted duty of educating your children yourselves. I have not mentioned, and it is so self-evident as hardly to require mention by me, the far greater misfortune, beside which those I have spoken of are but insignificant, of the loss of your religion, which will certainly result, from the foreign influence upon the minds of your children if long enough continued. How can your children keep their respect for a religion which their teachers do not respect—which the authors of the books which they study do not respect? They cannot. If they remain long in these schools they must come from them with their faith, if not destroyed, at least unsettled; so that it cannot have for them a controlling force in the conduct of life—the greatest misfortune which can happen to a human being.

The Missionary influence is very subtle. If the attack be indirect, it is even more dangerous than when it is direct. Read what the Rev. Garrett says in the Wesleyan Report for 1902,—(p. 9) "Our English Colleges are preparing the way of Christ in Jaffna, not only by the direct evangelical teaching which they supply to the students, but also by the Christian influence *which works unseen* within them, teaching the young men to view life and its problems with Christian eyes, and to regard their ancestral superstitions and idolatry in the

light which the Gospel radiates upon all who come within its reach".

Rev. Wilkes says in the same Report,—(p. 14) "Out of nineteen Śaivite boys in my top three classes, only one had ever read a Śaivite book. The Vedas are scarcely known by name, and the term Upanishad was a new word to them.....; to win them for Christ is an aim worth the utmost devotion and skill".

Then the other customs of your Society—they were all fashioned so as to further the purposes of religion. For your ancestors realized that life without religion had no meaning. Now the essence of religion is love, its end will be achieved when love—love for God and man,—is fully developed in the human heart. So your wisest men planned your social organization with this supreme object of life always in view. Love was cherished in the family and a great number of related persons were kept in association with each other in the same family, that love might develop between them. The bounds of the family were even extended to practically include the dependant classes. Families of servants and dependants dwelt in or near the family precincts of the master. They were paid, not in money, but in care. Service descended from generation to generation—a privilege prized and jealously guarded in which they took pride. The care of the master was met by the devotion of the servant.

There were no jails in your ancient polity. The alleged offender was tried by the village elders, and if found guilty was not confined with criminals to the ruin of his character by evil associations, but committed to the custody of his father, to be dealt with by him on the principles of love.

The rule of decision in those communities was unanimity. The brutal custom of imposing, by force, the will of the majority upon the minority, was unknown there.

The deadly competition of modern Western life was also unknown. Skilled labour was organized in various castes and

its supply regulated by caste rules. Nor could a society in which the development of love was recognized as an aim, ever countenance a social system in which private gain is sought at the cost of the suffering of the neighbour.

These are a few of the features of the most beautiful and perfect social fabric the world has seen, planned by the wisest men to lead the soul most quickly to God. Every changing it, has been a disaster—every change in it has sapped the strength and effectiveness of your religion.

The remaining institution which I mentioned as going to make up the national character, is Religion. It is the chief of all, the heart of your institutions. If you drop that—if you adopt another religion in its place—you simply and at once commit suicide, as a race, as a nation. The chief reasons for preserving your language will no longer exist, and it will perish. Your racial customs will fade from the memory of man, for they are the outward expression of your religion. You will no longer be a force in the world, and your country will cease to be a land where aspiring men delight to dwell.

You will now see, I think, how the institutions which make up your national character are interdependent, and all suffer through injury to one; and how they are essential to your integrity as a race—to your effectiveness as a force in the world and to the continuance of your land as a place in which it is desirable to live—which furnishes, that is, a suitable environment for evolving spiritually-minded men.

These then, gentlemen, are the three reasons I wish to call to your attention to-night, because of which you should prize and cherish your religion—the fact that it is a living religion in a unique sense, in comparison with which the religion of the West is dead; that it is scientific, carefully elaborated and for you practically valuable, to an extent not approached by any other religion on the earth; and finally that it is a part of your racial character, knit up with your language and customs, and no more to be discarded, if you are to retain your integrity and

effectiveness as a race, than his character or individuality can be discarded by a man.

Now your possession of this religion is threatened by foreign influence—very seriously threatened. The chief cause of this danger I have already adverted to—that you have let the education of your children drift out of your own hands, into those of aliens, who have not the faintest understanding of your institutions or sympathy with them. Look at the situation in the Jaffna District. Out of some 400 schools in 1907, 300 were Mission schools. More than three-fourths of your children being educated by the Missionaries! Much more than three-fourths I think, since the Hindu schools are on the average considerably smaller than the Mission schools. I have procured copies of the annual reports of the Mission, and I find that the American Mission has in its schools 11,000 children, the Wesleyan Mission 5000 children, the Church Mission Society of England 3000 children. Then there are the Catholics, who are too shrewd to give us their figures. In all, certainly more than 20,000 Hindu children being educated in Missionary schools! Is not this a most alarming situation? Can you regard it with any sort of equanimity? If matters go on as now, what are the reasonable probabilities, so far as human judgment can go, as to the future? Will not these 20,000 children, their minds formed under Missionary influences, become increasingly well-disposed towards Mission schools? Will they not be more ready to send their children, your grand-children, to these schools even than you have been to send them? Will it require more than two or three generations to make of the Hindu religion and Hindu institutions merely a fragrant memory in this Jaffna District? I think not. I think that is the common-sense view to which we are driven.

Is the matter then hopeless? By no means. Education is the key to the situation. If you take the education of your children into your own hands, you can turn the tables on the Missionaries; you have the strength of right

and conviction on your side. And you will find that the Missionaries are very weak if you once penetrate the armor of their assurance. They themselves are weak because of their ignorance of your Religion and their doubts as to their own Religion. Their followers of your race are weak because they lack the individual force of conviction.

You have two problems—primary schools and higher schools. Of these the latter is the most pressing. That is where you are weakest.

Your chief dependence for higher education is the Hindu College. For 20 years it has been the one bulwark in the district against the Missionary flood. It has stood in the breach and held it successfully. Had it not been there, Hindu education would probably by this time have been a thing of the past in Jaffna, and these words would never have been spoken.

But the strain has been very great, and Hindu College is to-day in a precarious position. It has no permanent fund; and has no resource for its running expenses except fees and the Government Grant. Suppose the latter should for some reason be withheld or delayed—by no means an impossibility. The institution would collapse unless some well-disposed person came to its rescue. An institution so vastly important to you should not be left in this insecure position. Then it has no means with which to secure a European as teacher of English, a very necessary addition to its faculty, considering the keen competition to which it is subjected. It has no gymnasium, no physical or chemical laboratory and no library; and finally because of this lack of funds and equipment it is—and very properly—denied affiliation by the Madras University.

Gentlemen, the men who have singly supported the Hindu College during all these years have done a noble and patriotic work. They deserve your gratitude and more than your gratitude, your energetic and self-sacrificing support. This is a time for self-sacrifice and devotion on the part of every one who loves

his country, and wishes to pass it on unimpaired to his children. The fact that a man of worth and distinction like Mr. Rāmanāthan should undertake to establish a Girl's College is a great thing, and furnishes a great opportunity. To establish this school, adapted to receive three or four hundred girls, and make it strong and independent, as I know is Mr. Rāmanāthan's intention, is indeed to confer a great boon upon Jaffna. And just here, I want to refer to a statement to which a Missionary paper, the Jaffna *Morning Star*, has given currency. That sheet stated some weeks ago that Mr. Rāmanāthan had collected money in America for his school. That statement I know to be absolutely untrue. I was with Mr. Rāmanāthan substantially all the time he was in America. He did not ask or receive a cent for any purpose while he was there.

Now this public-spirited act of Mr. Rāmanāthan gives Jaffna a great opportunity. It ought to excite the generous emulation of all citizens of Jaffna, and if you all push together, great results may be accomplished. There is a decided and growing interest and enthusiasm with regard to the subject among the masses of the people. During six weeks we addressed some thirty audiences, and I found them very responsive. The meetings constantly grew in size. Three hundred, four hundred, five hundred people gathered in around those little school-houses. Then the attendance of the schools increased. Thus at Mūlai there was an accession of fifty pupils within a week after we were there. The school at Kāraitivu had similarly forty accessions. It is only necessary to keep this agitation up for a year or two to place the movement on a secure basis. You can look forward with confidence to the regeneration of the school system of the district, if you make the necessary effort.

I know that I am to some extent responsible for bringing matters to the situation in which they are—for throwing down the gauntlet to the Missionaries in the uncompromising way in which it has been thrown, and I want to say to you that I

believe that all that is needed for the complete success of this movement—for the rescuing of your children from the mission schools and establishing them in your own schools, is the supply of a moderate amount of money to meet the expenditure which must be made. If you and the other citizens of Jaffna will furnish these funds, I am prepared to repeat the work of the past two months or so in Jaffna, as often as may be necessary, in order to satisfactorily establish the movement. But of course you must furnish the means. That is an essential part of the programme.

I am glad, my friends, to have had this opportunity to address you, and I thank you for attentively listening to me for the long time which I have occupied.

M. H. P.

A Triangular Duel over the Science of Prediction.*

I.

JUDICIAL ASTROLOGY.—SOME EXPERIENCES.

"He who knows his own divine self knows the whole of the Universe"
—*Jacob Boehme*.

I read with amusing interest the suggestion of your own correspondent who "in the interests of the larger lay public" advocates the establishment of "an astrological bureau in a central place with power to certify qualified men to sit in judgment over men's fortunes." It is now some twenty-six years and more since the present writer, then just out of his teens and a newly married man, wanted to know what the Astrologer had to say of the fate awaiting him in the threshold.

* The papers that are printed here under this caption originally appeared in *The Indian Patriot*, and their main value lies in the instruction which they are intended to offer on the claims of Astrology as a Science—*Ed. L. T.*

of his life, so full of hope and yet so trembling to contemplate! The late Sir T. Mādhava Rāo had just then published a pamphlet in English exposing the pretensions of Judicial Astrology, and of the numerous quacks who traded on the ignorance of a gullible people too much inclined to surrender themselves without a protest to what they conceive to be their fate. A friend of mine who then had made a name as an Astrologer by predicting the elevation to the High Court Bench of the then popular Madura Maṇi Ayyar (now Sir S. Subrahmaṇi Ayyar, K.C.I.E., LL.D., retired Judge of H. M's High Court of Judicature in Madras, resting on his well-earned laurels) and had won various other testimonials, sought my aid to publish a rejoinder to Sir T. Mādhava Rāo. Before lending my help to him as a literati (*sic*), I asked to be convinced of the truth of Judicial Astrology, and he gave me several instances of his predictions as regards high-placed public men, which had come to pass, and cast out my own horoscope for a period of 36 years, which to me then appeared to be a long spell of life to enjoy. I have now outlived his predictions, and also the cloudy notions of my youth as to the mysterious influences of the stars which the Judicial Astrologer proposes to interpret for you, and to aid you in overcoming them if they are adverse or unfavourable to you.

To avoid any misapprehension, let me at the outset say, that I make a distinction between Astrology as the "science of the stars" which is true, and the pretensions of the Judicial Astrologer, who with human judgment proposes to weigh the influences of the stars and planets and other heavenly bodies in the tilting balance of his unconquered mind. To those who have conquered the mind, the stars and all other heavenly bodies, when their positions, powers and laws, have been minutely studied and mastered, do speak in a language which, like the handwriting on the wall of Bels Chazar's Hall, is clear to them, while it remains an enshrouded mystery to everyone else. Those who have "hitched their wagon to a star" do perceive the path of human destiny along which the stars move.

But to others they are a mystery and remain a mystery to the end of the chapter.

"Judge not lest ye be judged," said the great Prophet of Nazareth, and immediately added in no uncertain tones: "And if I judge, I judge after my Father, and my judgment is true." To those who have succeeded in merging their individual wills in the Supreme Universal Will, and surrendered their individual judgments to the Supreme Judgment of the Universal Mind called "Mahat or Buddhi", Nature has no secrets to conceal. The Book of Nature ever lies open to them, to read at every turn. Nature reveals her secrets to them through everything, from stones to stars; for Nature is not different from them, and they have realised this great Truth in their own simple lives.

Now there are books on Astrology which give minute details for calculation and judgment; but all these multifarious rules and minutiae of details as to judgment, are based on the fundamental fact that *Life is One*, and all life is a continuity of that One Eternal Life. When this is grasped and realised, everything else is easy. But very few of the so-called professors in Astrology, and none perhaps in the West, *have realised* (intellectual grasping is not *realisation*) this fundamental Truth of Existence. Like a child that forms a concrete conception of the unit and works along, making progress in mathematics (both in its lower and higher branches), and yet stands aghast at the realisation of *Unity* which transcends the conceiving mind itself, even so, students of Astronomy who are drawn into a study of of the allied subject of Astrology, may prognosticate coming events from certain ascertained given data: for "the cosmic procession" moves on with mathematical precision to the grand symphony of the universe, otherwise called the music of the spheres, which in sooth is attuned to the Infinite. But, Judicial Astrology in the hands of those who have not yet attained to self-realisation is, at best, only an interesting study, a charming intellectual feat which in itself, deserves admiration

as a feat ; and a subject of absorbing interest to the advanced student who is on the Path of Light, the Way to Self-Realisation. To worldly men who are complete slaves of circumstances, the predictions are bound to be tolerably certain ; and it requires a thorough knowledge of Human Nature and of Human Character to make the predictions, which are clothed in language of high and sweeping generalisations of events under certain well-defined heads, to interpret aright the language of the stars. But there is a constantly variable and varying quantity in the Human Constitution, which makes it unsafe to be cock-sure of making predictions, which is liable to be altered by the play of the Human Will. A man of well-trained and highly cultivated will is sure to create his own environment, and make the influences of the stars subserve his own divinely inspired purpose. St. Tirujñānasambandha set the Astrologer's predictions at naught, when he felt the divine inspiration within him to go to Madura, infested by Samaṇars, and ruled by a King who was entirely under their influence. Sāvitrī (the eternal ideal of Indian Womanhood), while yet in her teens, set at naught the prediction of the Sage Nārada, as to the age of her self-chosen husband, which the King, her father, refused to ratify, for fear of her being overtaken by widowhood, after a brief year of married life. To her, the fidelity of a woman's heart to her chosen lord was of greater consequence than all the adverse influences of the stars, and the astute sage, Nārada, perceiving the strength of her indomitable will in the cause of righteousness, prevailed upon the King to let her have her own way, as she was righteous in her judgment. And She, having married the chosen of her heart, so kept watch and ward over his life with all the love and light which a woman's pure and faithful heart lent her, that she succeeded in conquering fate and death, by the saintly purity of her simple unsophisticated will, fed by the ever-lit glowing altar-fire of love within her chaste bosom. Mārkaṇḍeya's story is another instance of the power of pure and chaste will prevailing over the destinies of fate and stars. This is a fact

well-known to all, and the practice of Judicial Astrology, as a profession, is forbidden to all on pains and penalties that are terrible to contemplate. To the truly enlightened, they are a law unto themselves, and they know well how to aid Nature in her endeavours to lead the Human Soul to the Feet of God, and when to stand aloof, and be a mere witness of the working of her unalterable laws. Nature, like woman, is conquered, not by opposing her, but by yielding oneself unreservedly to her.

As every Hindu consults the Astrologer on prescribed occasions, and family precedent would allow of no exception to this rule, there is, no doubt, a vague and general belief in Astrology as a science, but it is well seasoned with a sound disbelief in the Astrologer who professes to practice Judicial Astrology. I have simply to quote a very common proverb which admirably sums up the popular attitude of mind, which goes far to give tone and sanity to the will of the people in the matter of Judicial Astrology and empirical medicine. It runs thus and is in the mouth of every man, woman and child who are familiar with the professional man in Judicial Astrology: "Is the daughter of the Astrologer immune from widowhood? And the wife of the medicine-man (Vaidya) free from death?" The meaning of it is clear. When these two calamities are common enough in the case of those near and dear to the professors who respectively practice the combating of these evils as a profession, we may let them and their sciences alone and trust to our intuitive will or inspiration! That is the popular verdict on Judicial Astrology and empirical medicine, and no one can question the sanity and soundness of that verdict.

But to those who, having studied mathematics and astronomy, wish to study their application to abstruse subjects, the science of Astrology offers an amount of intellectual exercise, which no other applied science can afford to the same degree, either in subtleness of differentiation, or nicety of calculation, or

the interminable combinations and permutations of actions and reactions, aspects and influences. As a subtle science for the training of the highest powers of the mind, there could be no better science, unless it be the higher and more universal one of 'Śrī-Vidyā,' that will offer to the student the same intellectual food and nourishment for assimilation, as Astrology. And to such, I recommend an exhaustive work which my friend Mr. V. Subrahmanya Śāstri, B.A., of Rāmprasād, Bangalore, has brought out. It is an excellent edition, in Sanskrit, of 'Jātakapārijāta', with a lucid translation of the same in English. I await with interest his learned introduction to the whole work (Jātakapārijāta), which is still in preparation, when I may return again to the subject. Meanwhile, I must continue my study of the underlying principles, in my own way.

C. V. S.

II

JUDICIAL ASTROLOGY.—A REJOINDER.

"Mr. Halley, I know the subject; you do not".—*Sir Isaac Newton.*

A kind friend of mine called my attention to the flippant effusion that appears in your paper of the 19th instant, under the above heading. Mr. C. V. Svāminātha Aiyar has assumed a new rôle in coming forward as a critic of Judicial Astrology, and under the pretext of vilipending the current practitioners of the science, advertises the manner in which his help was sought by a quack twenty-six years ago in order to publish a counterblast against the late Sir T. Mādhava Rāo, as well as the supremacy of a third-rate Translation of an inane and untrustworthy Sanskrit astrological book named *Jātakapārijāta*, issued by Mr. V. Subrahmanya Śāstri of Bangalore. The adage truly runs, "The best part of a lady's letter lies in the postscript." And there are many that choose to follow the astute cunning of the womankind in signifying a sinister

purpose under a roaring cataract of verbiage. Mr. Subrahmanya Śāstri certainly deserves a better fate than being testified to his literary and technical proficiency by one who knows obviously next to nothing about astrology. Overweening vanity can never amount to, or be mistaken for, strength of will or mastery of destiny. Above all, astrology requires a balance of mind and a calmness of disposition for its investigation, which are the very reverse of lip-‘yoga’ and paper-‘realization.’ If India is really as full of *yogis* as it is represented to contain, astrologers will be nowhere, and every one will be seeking advice at the hands of those who have “hitched their wagon to a star.” The worst culprits in the matter of encouraging quacks and mistaking the true science for the false and *vice-versâ*, are just those that cry from their house-tops that they have attuned their “little mind” to the “Highest Mind,” whatever that may mean in actual practice. Absurd notions regarding the mathematical basis of astrology prevail in India as elsewhere, and the immortal DeQuincey has facetiously regarded them in his beautiful essay entitled “Sortilege and Astrology.” To understand Mr. Subrahmanya Śāstri’s Translation of *Jātakapārijāta*, no more knowledge of mathematics is required than the four elementary rules of arithmetic. But when a critic who poses to “study” astrology can run off into a peroration of foam and froth, descending on abstruse mathematical calculations and so on, as a preparation for the would-be readers of *Jātakapārijātu*, the man in the street might surely guess whether a policeman is not commending a hotch-potch tapestry in charcoal.

Mr. Svāminātha Aiyar is glad that he has outlived the quack-astrologer’s prediction, but is the quack the right person to represent an exact science like astrology? And is he prepared to blackguard the whole band of “medicos” if a pretentious Hindu midwife pulls out the gut in her search for the “product of the womb”? Or is he inclined to call a man a “hitcher of his wagon to a star” who, in the words of John Wesley, “sticks at the mud”, and rants in pompous rainbow-hued phrases, as he grovels in the dust of filthy words and

filthier outbursts of tongue and temper, in his ordinary acts of life? I am afraid the right sort of astrologer would have first 'tested' Mr. Svāminātha Aiyar, before he underwent the 'testing.' He could have seen through the "subtler mind-stuff" of Mr. Svāminātha Aiyar, more readily than Mr. Svāminātha Aiyar saw through the 'man' behind the astrologer. Destiny makes character, and an ordinary astrologer, if he be worthy of his hire, must certainly be able to analyse both character and destiny.

Mr. Svāminātha Aiyar writes as if he can arrogate to himself the functions of his mighty "Creator." He cannot, in sooth, make one hair of his, white or black, in spite of all his vaunted capacity to read "Nature's secrets." When he thinks he is over-mastering destiny, he is being over-mastered by it. He may sooner try to push the earth off its orbit than over-master his destiny. If he had a capacity to overmaster his destiny, the indication would be as clear as day-light in his birth-chart. It is sheer vanity to say that a man can conquer his "circumstances", for, if he conquered them, they would be no "circumstances" at all, but should be called by some other name. If Mr. Svāminātha Aiyar honestly reviews his past, he will find it to be a battle-ground between the 'angel' and the 'devil,' in which one or the other has been scoring a victory in accordance with the unerring "law of Karma." And astrology is one of the "seven keys" whereby the lumber-box of man called the "sub-conscious reservoir," is 'sounded,' and an idea is formed of the procession of 'thought-forms' which crystallise themselves into his so-called 'circumstances.' The celestial science can give us very good hints as regards the interior worth and character of a man, his aims and aspirations, and the spiritual goal he will make after, with success. The cases of Tirujñāna-sambandha and Sāvitrī and many others, are quite in unison with the dicta of Astrology, and whatever occurred to them occurred in accordance with Astrology. If the confidence of standing in the "path of Light" be too much for Mr. Svāminātha Aiyar, and if he thinks he can give convenient lessons to

astrologers, I shall be glad to ask him through the columns of your paper to undertake the casting of some nativities with his 'higher vision' of *yoga*, and thus edify the "quacks who trade on the ignorance of a gullible people," and set at naught the "pretensions of the judicial astrologer." The great advantage with Mr. Svāminātha Aiyar is, he can judge nativities after weighing them in the "steady balance of his conquered mind" by means of his ultra-human *yogic* vision, which the ordinary "pretentious astrologer" has not. It is better if Mr. Svāminātha Aiyar knows that *jyautisha* is a *vedāṅga*, and includes *horā* in the fullest acceptation of the term. The greatest service that one man can do for another, consists in the unravelling of 'destiny.' The ancient *maharshis* of India fully understood the value of astrology as an interpreter of human destiny, and have spoken in no uncertain tones about the *real merit* underlying the vocation of a sane and expert astrologer. The names of *Garga*, *Bhṛigu* and *Parāśara* are enough for an authority. The late Dr. Richard Garnett of the British Museum was one of the votaries of astrology, and his loving regard, nay, passion for its study, speaks volumes in its favour, as a reliable science that can be appealed to, by ordinary men, during hours of trial, temptation and tribulation. Only the mightiest intellects have been the exponents of the science both in the West and the East, intellects that have revolutionised the intellectual world by their discoveries and achievements. The mystic Jacob Boehme whom Mr. Svāminātha Aiyar quotes with such apparent approval at the top of his contribution, was a great astrologer. And so also was the Rosicrucian, Robert Fludd, and many an other name in the ranks of mysticism. The quotation that introduces the present communication, constitutes the words of Sir Isaac Newton, *à propos* of astrology, and I shall wind up for the present by asking Mr. Svāminātha Aiyar to lay the words of that humble student of nature, whose intellect was as high as the skies, to heart. Talking of astrology just for the sake of talking and filling up the columns of a newspaper, is the same as playing with fire.

ASTROLABUS.

THE ŚAIVA SIDDHĀNTA CONFERENCE AT TRICHINOPOLY.*

In the last three days of the year 1909 the Fourth Śaiva Siddhānta Conference took place in Trichinopoly. The aim of this Conference is to put fresh life into the Śaiva Siddhānta philosophy and religion. As I am interested in this particularly Tamil branch¹ of the tree of Indian religion, I followed the invitation for the Conference which I had received from Mr. Nallasvāmi Pillai—the spiritual father of the attempted revival—the District Munsiff in Rajahmundry.

At about 11 o'clock, accompanied by the Rev. O. R. Handmann, who happened to be in Trichinopoly at the time, I went to the Hindu High School, in the large and well-ventilated hall of which, the Conference met. We were accorded a friendly welcome by the leaders, and given good seats near the platform. The large hall was during the three days of the session packed to its utmost capacity; many had to be content with a place in the verandah. I estimate the number of the audience at 700 or 800². Taking into account the large assembly, order and quite left nothing to be desired. Brahmins were scarcely to be seen³,

* This was contributed by the Rev. H. W. Schomerus of the Leipzig Lutheran Mission, Erode, to *The Gospel Witness*. We reprint the article from that journal, to give our readers an opportunity of studying the attitude of European Missionaries towards our holy religion. A rather elaborate report of the same function was published in the January Number of our Journal under the caption, "The South Indian Mystic Conference".—Ed. L. T.

¹ It is a mistake to say so. The writer may as well call the Christianity of the *Paravar* community of the Tinnevely District as the "Tamil branch of the tree of Christian religion".—Ed. L. T.

The writer's estimate is wrong. The audience all told was never less than 1000 strong even at the slackest hours.—Ed. L. T.

This is not true. There were as many Brahmins as could possibly be expected in such strictly religious functions.—Ed. L. T.

and no wonder, since the Śaiva Siddhānta has been from the beginning chiefly the philosophy of the Śūdras¹. The audience consisted probably of residents chiefly of Trichinopoly and the neighbourhood, but many had also come from other places. The Chairman of the meeting came from Ceylon, several of the speakers from Madras, one from Rajahmundry, Tuticorin, Tinnevely, Trevandrum, Jaffna, each, and so on. Many Śaiva Siddhānta societies which have sprung up in the last years in many places, had sent delegates.

Punctually at 11 o'clock the Conference was opened by a "prayer" The "prayer" was a recitation of some verses of Tevāram and Tiruvāśagam, which the Śaivaites like to call their Psalms. After some addresses of welcome, the annual report about the work of the Conference was first read. Of this report I mention here only that the first two Conferences took place in Chidambaram in 1906 and 1907, and the third in Negapatam; that the Secretary of the Conference, Mr. Vedāchalam Piḷḷai, alone, who is a paṇḍit in the Madras Christian College, has delivered during the last four years more than 75 lectures at, among other places, Negapatam, Paṇruṭṭi, Madura, Tanjore, Trichinopoly, Mannarguḍi, Kumbakoṇam, Tiṇḍivanam, Bangalore, Coṇjivaram, Chidambaram and Madras; that the Conference publishes since four years a Tamiḷ periodical in aid of the recuscitation of the Śaiva Siddhānta, and since lately an English magazine also, called *The Oriental Mystic Myna*; and that Prof. William James, an American, and others support these papers. The same object as that of these two papers is also pursued by the English periodical *Siddhānta Dīpikā*, edited since 1897 by Mr. Nallasvāmi Piḷḷai².

¹ This is a baseless assumption, and argues lack of knowledge of the history of the Āgamānta, as preserved in Ancient Sanskrit Literature. The greatest Apostles of God, whose teachings constitute the Śivādvaitasiddhānta, were, for the most part, Brahmans, and they threw open the flood-gates of the true spiritual life, for all children of God.—*Ed. L. T.*

² Long before the inauguration of the movement, whose present upshot is the annual function known as "The Śaiva-Siddhānta Conference",

I would further mention from the report that the Conference had delegated Mr. Nallasvāmi Pillai to represent Śivaism on the Conference of Religions held in Calcutta in January, 1909. The English address he delivered there had been translated into Tamil and distributed gratis. The address has also been printed and published in English. The report concluded with a statement of accounts. The income was Rs. 306 and the expenditure Rs. 284, excluding income and expenditure of the journals and the Annual Conference meetings.

After the report was read, the Chairman delivered the inaugural address partly in English, partly in Tamil. He praised the tolerance of the English as contrasted with the intolerance of the Portuguese, who formerly ruled over South India. Nothing stood in the way of the growth of Śaiva Siddhānta. The men who above all had deserved well of the Śaiva Siddhānta were the American Missionary Hoisington, who some 60 years ago translated some Siddhānta works into English; Ārumuganāvalar, well-known to us, Tamil missionaries, by his books written in the choicest Tamil; one Rāmanāthan of Ceylon, who wrote, among other things, commentaries on the Gospel according to St. Matthew and of

our Journal was started, and has since been in existence, weathering a great deal of popular prejudice, indifference and stress, and preaching the God-taught gospel of the Āgamānta to the worldly-minded millions in India and elsewhere. It will be truer to say that the current Śaiva-Siddhānta activities are the direct outcome of the pioneer work turned out in the past by our Journal. It is better always to state first the facts as they are, and then to interpret them as suits one's fancy. When the history of the Āgamānta movement in the last century, comes to be written, we are sure the historian will be juster to the claims of the *Siddhānta Dipikā*, as the foremost revivalist thereof in the Tamil country. Already its claims have won the weighty recognition of such a well-known orientalist as the late Prof. Max Müller, in his monumental work, "The Six Systems of Indian Philosophy"
—Ed. L. T.

St. John¹, and an explanation of the Psalms, from the standpoint of the Śaiva Siddhānta²; and last, Nallasvāmi Pāṇḍi. The importance of the Śaiva Siddhānta as philosophy and religion was this, that it solved all great problems (?)³ and that it proclaimed universal love towards all living creatures and not as other religions, towards men only. This universal love towards all beings was the heart of the Śaiva Siddhānta and would one day make it the religion of the world. As it had overcome Buddhism and Jainism, it would also overcome all other opposed schools. Another characteristic was the doctrine of Grace. It was Grace that caused revival and sanctification. This Grace was attained by the exercise of the universal love. (I would mention here

¹ The expression, 'commentaries on the Gospel according to St. Matthew and of St. John', is significant. The Gospel of St. John is difficult to understand for the Christians of the *intellectual* school. The pertinent question of Frau Luther (= Mrs. Luther) addressed to her husband, re the eschewance of prayer in (the then new cult of) Lutheranism, is a pious and God-voicing commentary on the so-called 'rationalistic' Reformation in the interpretation of the Holy Bible.—Ed. L. T.

² To say that Mr. Rāmanāthan's exposition of the Gospels and the Psalms, is from the view-point of the Śaiva-Siddhānta, is misleading. The Gospels embody such teachings as are based on the deepest, unalterable facts of *spiritual experience*, which are absolute, and, as such, can bear interpretation, only in the light of actual, spiritual "Realization", in the depths of one's own interior being. Mr. Rāmanāthan's interpretation satisfies this test, and is, hence, the only explanation that is true and valid. The Gospels and the Psalms are not essays which men are at liberty to interpret as they will. Spiritual truths are the same all the world over, and, when tested by the experience of the "anointed of God", the *spiritual* basis of all true religions, which are not intellect-made, is found to be the same. Āgamānta or Vedānta, Christian mysticism or Sufism, speaks the same truths to, but only to those who have "found God".—Ed. L. T.

³ The sense of the query is perhaps to indicate the scepticism of the writer as regards the God-taught basis of the Āgamānta. We would have drunk more deeply at the mystic spring of the Śivādvaitasiddhānta which teaches truths as they are in their real reality.—Ed. L. T.

that the Śaiva Siddhānta does not mean by Grace a disposition of mind, but a Divine Force, Śiva's Aruḥ-śakti¹.) Other features were the assumption of the eternity not only of God and the Soul, but also of Matter (in respect to its germ, Māyā) and the principle of Tolerance.

After this, the Sanscrit scholar Ramanān read a very erudite English paper on the Psychology of the Śaḍadhvas, or to put it more intelligibly, on the meaning and significance of the hexamorphous matter for the soul. The lecture showed how the whole developed matter in its finest as well as in its grossest form served as a means to the end that the soul be freed from the primal evil, the so-called Āṇavamalam, and described the way of salvation.

(To be continued.)

H. W. S.

¹ 'Grace' (=Skt. *Anugraha*) does not mean anything else than a 'disposition' or 'attitude' of mind, though we must keep clear of the 'fiction of language' involved, when applying the word 'mind' to God. The Lord's *Anugraha-śakti* is simply another name for His exceedingly compassionate nature. "Śakti" comes from the Sanskrit root, "Śak" (=to be able), and hence means 'ability', 'disposition'. One of the leading traits of the Lord is His 'disposition' to be compassionate, and not merely stern or just. As a Christian Prayer-Book says, "God always blesses us more than we can ever desire or deserve", and is thus the kindest Father. But to translate the word "śakti" of the compound அருள் சக்தி (=Skt. *Anugraha-śakti*) as 'force', is as correct or graceful as to render the word 'Spirit' of the expression 'Holy Spirit' (=பரிசுத்த ஆவி according to the 'learned' translators of the Christian Holy Bible) as ஆவி. To a cultured Hindu ஆவி would mean 'vapour', 'steam', 'fume' and so on, but never 'Spirit' as Christians understand it. Till a man is thoroughly conversant with the idiom of a language and able to think automatically in it, it is dangerous to discuss the real appropriateness and sense of the vocables appertaining to that language.—Ed. L. T.

A LETTER TO THE EDITOR.*

To

V. V. RAMAÑAN, Esq.,

ŚAIVA SIDDHĀNTIN.

DEAR SIR,

In the February issue of the *Dīpikā* I read your 'Shadadhvans' with keen interest. The ஆறத் துவாமேனி of the Supreme is well brought out. But I see they are called 'Six paths or roads'. Of course the மேனி form of the Supreme Śiva can also be explained into 'Six roads' to Him. It is quite opportune, I think, that I should acquaint you with my lines on the 'ஆறத்துவாமேனி', in Tamil verse, from my work 'Śivānubhavam' — 'சீவானுபவம்'.

திருச்சிற்றம்பலம்.

சங்கர சங்கர-சம்பு—சிவ

சங்கர சங்கர சங்கர சம்பு.

- (1) ஆன்மாக்க ளனுக்கிரக நிமித்தம்—எங்கள்
அப்பன் பரசிவன் ஞானஞ்ஞகங்கொள்வான்
பான்மாங்கஞ் சாங்கமுபாங்கம்—ஆன
பாவனாரூப சைதன்ய விக்ரகன்— (சங்கர)
- (2) சட்சராதி தீட்சை பண்ணுவான்—ஐயன்
சுக்ளமான குருமூர்த்தமுங் கொள்வான்
பட்சமாய்கியானோ பயகனமுஞ்—சீவர்
படியிருண்மாய்க்க நிடுகளத்தையுங்கொள்வான்— (சங்கர)
- (3) அழிவிலாப் பூரணமாவான்—அப்பன்
அசித்துடன் சித்தினை யனுகுதியிலறிந்தே
யெழிலாகச் சேட்டிப்பித்துள்ளான்—இந்த
இயல்பான் வேதாசம மியம்புமாறத் துவா— (சங்கர)

* The writer of the following letter has also sent us a Tamil tract entitled "Śaiva Siddhānta Practice No. 1", dealing with the symbolism of the "sacred ashes", which we shall review in a subsequent Number of this Journal.—
Ed. L. T.

- (4) ஆறத் துவாமேனியனண்ணல்—கலைகள்¹
 ஐந்துமேமுடி¹ முகம்² மாப்பு³ குய்ய⁴ந்தான்
 வீறத்தாஞ் சாந்தியாதீதம்¹—சாந்தி²
 வித்தை³ பிரதிட்டை வேறொருகலைகேள்— (சங்கர)
- (5) சாற்றுறு நிவிர்த்தி¹ முழந்தாண்²—முதல்வன்
 தன்னிரு திருவடிதையென்பு¹¹ தத்வம்¹²
 போற்றிய புவனங்கள்¹¹¹ ரோமம்¹¹¹—பின்னும்
 புகலருமந்திரம்^{IV} சோரி^{IV} வர்னம்^V தோல்^V
 ஏற்ற நற்பதங்க^{VI} ணரம்பாம்^{VI}—பவன்
 இத்தகுமேனிய னெங்கள் சிவன்றான்— (சங்கர)

திருச்சிற்றம்பலம்.

This we see explains very well the holy lines of our imperial Saint Tirumūlar :—

“எங்குந்திருமேனி எங்குஞ்சிவசத்தி
 எங்குஞ்சிதம்பரம் எங்குந்திருநட்டம்
 எங்குஞ்சிவமா யிருத்தலா லெங்கெங்குந்
 தங்குஞ்சிவனருட் டன்வினையாட்டதே.”

(It will mean the six Adhvans are His Form or Embodiment. The six Adhvans (this Universe) are controlled by Him we see. That Control or Power of Him is Śiva-Śakti. Where is this Śakti? It is everywhere as ‘சிதம்பரம்’—Jñānākāśa. How does He work upon the Śakti?—by incessant Dance (‘The Universal Dance of Life,’ *Vide* my ‘Siddhānta’).

Why should He do so? His (Universal) Whole Nature is ‘Love’ (Śivam). Hence we can and do conclude, ‘அவனன்றி யோரனுவும் அசையாது’ (= by His Grace and Grace alone we—in fact, every bit—get on.)

I am sorry that ordinary students will not appreciate your ‘Divine’ Article. It is intended only for ‘Jivan-Muktas’ duly initiated. God save your vigour, health and Śivānanda-Yoga ever!

(You can publish this.)

Yours truly,

R. SHANMUKHAM,

ŚAIVA SIDDHĀNTIN.

THE "ĀGAMIC BUREAU" NOTES.

We are exceedingly pleased to welcome a new and influential contemporary in the monthly "Purnachandrodaya." periodical named *Pūrṇachandrodaya* which is published in Tamil at Madura under the able joint-editorship of Messrs. P. Nārāyaṇa Aiyar, B.A., B.L., and A. Raṅgasvāmi Aiyar, B.A., B.L. Three numbers of this Journal, viz., those for May, June and July, have already made their appearance, and we speak the barest truth when we say that, as an exponent of the Theosophic cult to the vernacular-favouring public, it is the only organised publication of the kind that we have yet seen. Judging from the weighty character and variety of the contents in the issues before us, the Journal bids fair to occupy the front-rank of Tamil monthlies in this Presidency, and we wish the talented and enterprising editors every success in the noble task they have imposed on themselves. The opening number has among others a well-written article on the aims and objects of the Dharma-rakṣaṇa-sabhā, a society recently formed to safeguard the proper up-keep of Hindu temples, devasthānams, maṭhas and the like, with all that such an up-keep implies, and an account of the 'Kālaṭi-pratishṭhā' conducted by Śrī-Śivābhinava-Nṛsiṃha-Bhārati-Svāmin of the Śrīṅgeri Abbey. The other two numbers embrace a budget of very interesting contributions, e.g., "The value of the Theosophical Society for India," "An appeal to the heads of Mutts," being a discourse delivered by Mr. P. Nārāyaṇa Aiyar before the Śaiva-samaya-vṛiddhi-sabhā at Palamcottah, "God can be seen, if the I-making faculty is got over", and so on. In the book-reviews, a Tamil translation of *Sarva-darśana-saṅgraha* of Śrī-Mādhavāchārya, by Mr. Rāmachandra Śāstrin, comes in for praise, but since we chance to know something of the literary and philosophic equipment the translator brought to bear on his task, when the work was in progress, it is but meet that we should mention the substantial help derived by him, in every way, from the well-known English translation of Messrs Cowell and

Gough in the "Trübner's Oriental Series". Our own library was left at the disposal of the said Śāstrin at the time, and we well remember the grave perplexities he encountered in the course of his Translation, whenever the help of Messrs. Cowell and Gough was withheld from him. We have felt it necessary to throw out a hint on the inner history of this Translation, as our worthy brother of the pen, Mr. C. V. Svāminātha Aiyar, Editor of the 'Vivekachintāmaṇi,' has also indulged in a similar vein of praise, in its April-and-May Number, without knowing the exact source of Mr. Śāstrin's knowledge and inspiration for the Translation. Few perhaps know, however, that the English Translation is wide of the mark, in the sections relating to Śaiva-darśana, Pratyabhijñā and other schools of Vaidika-mahā-pāśupatas, which we found to be so, whenever we had an opportunity to test them. It therefore behoves us to look upon the Tamil Translation with an air of wistful circumspection, and not merely swallow it as so much ready-prepared manna. Mr. Śāstrin's competency as an intellectual student of the academic Idealism of Śaṅkara, is common knowledge with those who know him, but an encyclopædic proficiency in all the cults, mystic, philosophic and metaphysical, which grew up and blossomed in the holy garden of Āryāvarta, has never formed a part of even his remotest visions; as such, it is passing strange that a subject so difficult as the exposition of the diverse, enigmatic phases of observation, on Soul, Spirit and Nature, from viewpoints which are, necessarily, relative and changeful, or absolute and changeless, and so intricate as to tax even the ingenuity of a Vidyāraṇya, in an attempt at a sympathetic review, should be considered easy enough to be satisfactorily circled by the restricted knowledge which Mr. Śāstrin wields of the history of Sanskrit philosophy in general, and of *real religion* in particular.



This is the name of another novel Contemporary whose appearance we greet with pleasure. It is
 "The Vedantin". issued in English once in two months under
 the auspices of Śrī Śaṅkarāchārya of the
 Kohlapūr Pīṭha, by Mr. G. S. Pishvikar, the Secretary to that

Pitha. The "Editorial" of February 1910 says, "The present Śaṅkarāchārya is extremely anxious that the members should digest thoroughly whatever may be published in this Magazine, and should raise questions on those points which are not clear to them. Difficulties will probably be common to several members, and the assistance offered in this Magazine will be of much assistance." The aim is noble as far as the policy of the "Vedāntin" is concerned, but it should prove an object-lesson to the highly-endowed Maṭhādhipatis of Āgamic persuasion, whose very existence in the South has been for the chief purpose of disseminating the mystic teachings of the God-taught Jñānis of the Vaidika-mahā-pāśupata order. What these Maṭhādhipatis are doing, is, however, known to all, and the present canker of luxurious and riotous living and passion for the prohibited bitter-sweets of this prapañcha, which are eating into the inmost vitals of Āgamic monachism, cannot be forefended unless the Lord adopts His own *samlhāra* methods of chastisement, which, we pray in all meekness, may soon descend. The following captions of articles taken at random from the two issues before us, to wit, the February and April Numbers, will give an idea of the scope of the Journal: "A commentary on the Bhagavad-Gītā" "A tour to Vidyāraṇya", "The Vedānta Philosophy" and the like. We may add, in this connexion, that the Bhagavad-Gītā is a much-abused and grossly-misinterpreted book, as most of its current expounders are men to whom the plane of the senses and thought, the horizon of nāma-rūpa-prapañcha, is the only living reality. Wordy tricks of expression and scholastic sophistry are the basis on which they take their stand, without realising for a moment that these are but the shifting sands of mental ingenuity, which will be blown into the sea of inanition, when once the hurricane of real, spiritual Illumination sets in. The Bhagavad-Gītā can never be interpreted in its right sense, unless the interpreter is a person that has enjoyed Samyak-darśanam. The occasion is appropriate for us to mention that that genuine servant of the Lord, Mr. P. Rāmanāthan, K.C., C.M.G., of Colombo, is engaged in writing, at present, such a spiritual Commentary,

which will be published in two languages, English and Tamil. The same scholar and sage has also on hand an original work in English, which will be devoted to an exposition of the basic factors of the entire Divine Dispensation, from the view-point of "spiritual redemption" and "higher experience". The name of the book is to be "Nature and Spirit," an aptly-chosen title in all conscience. It is moreover his intention to publish, in course of time, an original translation and commentary of *Śivajñāna-bodha* and *Nānā-jīva-vāda-kaṭṭalai*. May the Lord bless him with health, strength and long life, to carry out his plans which are ever for His glorification!

This is the name of a Journal devoted to the study of spiritism, auto-hypnotism and psychometry "Self-Culture". and others of that group. It is edited and published monthly by Dr. K. T. Rāmasvāmi, D.Sc., President of the Indian Academy of Science, Kizhanattam, Tinnevely District, and the Journal is now running through its third volume. The research section of the Journal has essentially in view the trans-physical realms recognised by the Theosophists, and it might interest our readers to learn that they constitute the lower *bhuvanas* associated with the Tattvādhvan of the Āgamānta. The main go of the Adhvaśodhana-rites is to eschew our interest in such, and to free the soul from the bondage of *mala*, of whatever form, degree or sort, so as to render it eligible to the supernal *Kshetra*. The Āgamas teach that the *antaḥkaraṇa* is nothing more than an "instrument" made out of *mala*, and thought is merely *antaḥkaraṇa*, and hence *mala*, in motion. Our *nāma-rūpa-saṅkalpas* are the outcome of the thought-ridden mind, and it is only when the saṅkalpas cease in the full blaze of absolute consciousness, that the utter emptiness of Prakṛiti's Kaleidoscope will become patent. The various Planes of the Theosophists are only projections of the *antaḥkaraṇa* on *mala*, and an investigation into such projections may have a value to certain temperaments, though, for sincere searchers after God, a substantial knowledge of their micro-embryology is of greater utility than their adult morphology. In other words, a study of these Planes will in the long run turn out

to be a study of the emanations from the varied phases of the 'corruption'-bound mind. The fruits of such a study can of course be elaborately labelled, and parcelled out into interesting monographs, but the chase, we fear, will be on wrong lines, for, instead of finding God, we shall be greeting at every turn the creatures and products of our own thought-ridden mind. We have, however, no quarrel with persons who find a greater interest in such investigations than in searching after God, though we are certain that, sooner or later, the image-making or thought-making mind will have to be left behind, if the soul is to advance in the true path of culture, which is the path of "finding God". The June and July issues of "Self-culture" which are already on our table, include, among other articles of interest and value, such contributions as "Drugless healing *vs* Medicine", "Telepathic Suggestions", "Man's Astral Aspects", "Phrenology and Ancient Āryans", and "Perverted Faculties", and these, we trust, will enable our readers to form an estimate of the scope of the Journal. It is a matter for congratulation that Dr. K. T. Rāmasvāmi has secured the services of Dr. J. M. Peebles and Prof. J. M. Severn as Associate-Editors of the Journal. Dr. Peebles is obviously on the path of the Charyā, wherein the Vestment of the Lord, which is a "coat of many colours", attracts the mind of man over everything else: Says he, therefore, in the July Number:—

"I am an optimist of the optimists. This is a whole, is a lively world. It is God's world and under the heaven-illuminated suns and stars, there is no place for a personal devil or for a flaming sulphurous hell. The trials, the tears and the thorns that pierce our feet are but tonics, or temporary fly-tracks on the broad panorama of Nature—a panorama beautiful with gardens and groves and flowers and pasture-lands and grazing herds, murmuring streams, singing birds, blossoming orchards, broad wheat-fields and playful children; prophesying of forthcoming poets and prophets, seers and sages. There is ever a song of joy in my life. It is the song of the spirit. Conscious of its melody, I feel that this mighty universe is but a grand anthem of harmony. Everyday my inmost Ego signs the song of faith, of knowledge, of trust and of a glorious immortality".
